

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

SUBSCRIPTION PRICE
\$1.00 per YEAR, 5c per COPY.

Cincinnati, Saturday, September 23, 1893.

Volume XIII, No. 12.

[Reported for the LIGHT OF TRUTH.]

A TRIBUTE TO HIS MOTHER.

In an address "On the pioneers," given before the Friends Historical Society, at its annual meeting at Berlin Heights, O., at which there was an eminent gathering, Hudson Tuttle paid the following tribute to his mother. After an introduction on pioneer life, he gave brief sketches of the lives of several pioneers who had departed to the higher life within the year. He said:

"And last of those who have joined the great majority within the past year was our mother, Moriah Leland Tuttle. She had entered her ninety-third year, remarkably preserved, and we thought her years would reach the end of the century, at the beginning of which she was born. An accident cut short our expectations, and after great suffering, she passed away. As consonant with her expressed wish, I am pleased to speak of her, for I recall the time when I read to her a sketch I had written of Mr. Brewer, of Florence, she said she thought she deserved to have her life written up as much as he. I admitted, but the time had not come. It does not often come to have our praise sung and the bitter censure repressed until we are dead, and our ears are deaf to praise, or we care not in the greater joy of that life supernal.

"Oh, mother, you shall now have your wish, I will sketch the story of your life from the December day in 1800 you saw the light in the granite hills of New Hampshire until at the age of ninety-three years your eyes closed on the scenes of the home so long yours. She belonged to the Leland family, and well do I remember her stories of that quiet preacher, John Leland, who was an earlier Dow, and of Johnathan Edwards, a relative of the family. The meeting-house of those days, perched on some windy hill, was fireless, for it was thought a sin to care for physical pain, and the theology was hot enough to make up for the temperature that went far below zero. The children dangled their feet through the four-hour long sermon, dealing with the knotty questions of foreordination, grace, and infant depravity, and went to their homes chilled by the frigidty of the wind, and swayed into silence by the logic of the discourse. With deep interest she would tell the story of the marriage of Adoniram Judson and Miss Hazeltin, his first wife, and their departure as missionaries to Burmah. The lovely bride was her cousin, and across the wide interval of years she recollected her dress, manners, and speech, and the parting with friends who regarded the journey to the other side of the world as leading to the grave, and for Miss Hazeltin their foreboding proved true: Her sensitive nature succumbed to the effects of the climate, and perhaps the home sickness, which even to one filled with zeal to work in her Master's vineyard must have come from her complete isolation.

"At an early age her father removed to Sempronius, N. Y., a beautiful location on Skeneatele Lake, one of the most lovely bodies of water. School teachers were in demand, and the young girl seeing her opportunity, secured books and prepared herself, so that at the age of fourteen she came to preside over a district school.

"At the age of twenty years she met Nathan Tuttle, who had made the journey from Long Island, five hundred miles on foot, into what then was the Far West, for the purpose of securing a farm. They were married and began life on a tract of wild land on the hillsides. The scenery of that country is delightful, but the soil is thin and stony, the surface inclined like the roof of a house. They struggled for several years against adverse circumstances, and then hearing of the fabulous wealth of the western reserve, they sold their improvements, for the land was valueless, and started for the *El Dorado*. From Buffalo they came by the first steamboat to Huron. Late in an April afternoon they landed on the rude wharf jutting from the sandbar at the mouth of the Huron River. A few straggling cabins were surrounded by a wide waste of marsh, and when the steamer departed she said she felt like one lost on a desolate coast.

"Her husband went to Griffin's, (near Shimock) who had come a few years before from the same neighborhood, to get him to come with a team. Mother was restless and would not wait. Leading then her small children, she set out to walk the distance. When she came to the bend of the river it grew dark, and the path through the thickets was obscure. She saw a log house and rapped at the door. A woman, yellow with malaria, and scarcely recovered from the last chill, came to the door. To the request that was made for a night's lodging she refused. The children were crying from hunger. Would she not give them some bread? She replied that she had none, not even a crust of Johnny cake. 'Then give them a glass of milk.' Her cow had died of murrain the day before. While mother was urging the morose woman to allow her the privilege of lying down on the cabin floor, Mr. Griffin came with a mud-boated and yoke of oxen for her. Such was her introduction to this modern Canaan as it was called in the East.

"After they had selected the farm, they ever afterwards owned, under the stress of sickness in her family she began tailoring, and without previous instructions, became the fashionable tailor, cutting and making not only the homespun cloth, but the expensive broadcloth, which a rare few indulged in. She determined to earn one hundred and fifty dollars a year with her needle, and for years even exceeded that amount. To understand how much labor that required we must take into account the low prices she was obliged to accept. Aside from this she spun the yarn and wove the cloth for use of her family.

"Seeing so much sickness around her, and need of skillful nursing, she obtained medical books and became so well informed that her services were widely sought. Well do I recall the cool touch of her magnetic hand when a child when I was burning with fever. Her presence was helpful and encouraging to the sick, and she was never weary in her efforts for their assistance.

"She was a voracious reader, history being her choice, and to her latest years she kept herself well versed in the news of the world by means of the papers. Until the year before her death her eye sight remained good, and she was able always to find amusement by reading. After the impairment of her sight, she became discontented, and for the first time the past became more prominent in her mind than the present. We read the news to her, but alas, she became deaf and could not understand.

"I know of nothing more sad than the obscuration of the senses by age. When a young person becomes weak, has

sight or hearing impaired, we may think that with returning health there may be restored. With the aged it is different, every step downward is final and there can be no return. If the eyes fail we know there is no hope of restoration. This is the most terrible! To see the dark curtain shutting out the fair light of day, which nevermore can illumine their eyes, nor sweet sounds of loved voices greet their ears. It is the approach of starless night, the black shadow of death, and not until removed by the angel of the resurrection will the senses be restored.

"May I tell you of the sadness, when one day she came into the parlor with a darning needle she had been using. She prided herself on the neatness of her work. 'Here, Emma,' she said, her eyes moist with tears, 'I want to give it to you, for I shall never use it again. I have tried and see what work!' Really, her sensitive fingers had done better than most girls could do with her eyes, but it was to her unsatisfactory.

"Her memory to the last was tenacious. She said one morning at breakfast she had counted over five hundred names of those she had known in the early years of this country.

"Can you repeat them?" was asked.

"Surely," she replied, and what was astonishing she had them alphabetically arranged, all the names beginning with A being together, and so on.

"Why did you make this list?" I asked.

"To have something to think about when it is still at night and I can not sleep. I thought them over last night, and only six of all these remain alive with me, Mr. I. T. Reynolds, Mr. Judson, Mr. Horace, and Eliza Hill and their wives."

There was the loneliness of age. All the old friends dead, and the new ones no like the old. Thrust into a new generation with whose new ways there is at best not quite happy adoption. To my father, who retained his senses to the last moment, death had no terrors. He wished to go, and when the sun sank low in the west he turned his head as though he would revert to the weary labors past, and with a settling calmness he said, 'The weary day is over, I will rest.' As mother folded his hands she said with tears, 'I have always prayed that father might go first, that I might care for him, and my prayer has been answered.'

"They had walked the pleasant and rugged path of life sixty-nine years together. After his death she always persisted that he was with her in spirit, and her latest words were in recognition of this belief!

"Oh, mother, we would not recall thee from the land of the blessed, but we forget not the hands so ready to help in tireless activity, nor the quick sympathy which ever calm as a balm to our weariness in the hour of failure and discouragement."

In closing, he said:

"They have almost all gone from the scene of their labor. The white shafts of marble in the silent field of the dead, mute tongues give their names and year of departure. They have gone and left us all the products of their labor. They received the wild, they give to us the fields yellow with harvest, vineyards purple with the grape; orchards bending with their fruitage; fields whereon sleek herds pasture; roads, bridges, schools, churches, towns, cities, and dotted the farms with homes. For all these gifts we can not feel too deep a sense of gratitude. In this life they received not their full reward, but in that other life, which is the sweet continuance of this under better conditions, and the advantages of angel friends they will find the perfect bliss of well-spent lives and the sorrows they met here will be as a dream."

[Reported for the LIGHT OF TRUTH.]

MRS. M. E. WILLIAMS.

The noted medium discourses on the tenets of her religion, truth and not dogma, must supplant.

The trinity of Spiritualism, as embraced by Spiritualism, Theosophy, and Psychism, seems at present to attract more than its share of attention through those interested in the fascinating study of occultism. It is not generally known that a scientific and plausible explanation for this tidal-wave of inquiry and research into the realms of the mysterious has been vouchsafed, but the intellectual lady whose name heads this article, assures me such is the fact. The modern astrologers have read the handwriting on the wall for some time, and if their science be reliable, we find the secret of this condition of thought in the comparatively recent discovery of that mystic wanderer, Uranus, a ponderous planet of a eighty-four-year orbit, whose satellites persist in reversing the celestial order of things by a contrary directional movement. Coincident with his recent entry into the equally mystic sign Scorpio, there has arisen a strange impetus to those philosophic sects which indulge in idiosyncratic beliefs. Peculiar, isn't it? It has not yet been asserted that he bears any relation to the original star of the East, whose advent heralded the coming of the Nazarene, the prince of mystics and miracle worker, though his eccentricities have been a matter for comment and observation alike to the astronomer as well as the astrologer. However his influence might be directed, it is not to be denied that spiritual matters have assumed decidedly an occult predilection; and the various societies of that character hereabouts are materially increasing their membership every day. Chief among these is the New York Society of Spiritualists which has been accustomed to meet every Sunday afternoon in Carnegie Hall, where tests of spirit manifestation have been given all the publicity desirable for its satisfactory investigation. Mrs. M. E. Williams, the foremost materializing medium in New York, has conducted these public seances with a success gratifying to the devotees, while not failing to excite the conjectures of the incredulous. She has for years been prominently identified with the spiritualistic movement, not only in this country but abroad as well. A woman with cleverness to wield so broad an influence must truly be an interesting personality, and one whose views on the subject of her creed must be indeed authoritative. It was with this idea uppermost in his mind that the writer, with an eerie sensation and a feeling akin to misgiving invaded the sanctity of this fair disciple of Modern Spiritualism. But a cheery "good afternoon" and a reassuring smile restored his equanimity, and he realized that he was in a well-conducted home establishment, and had not been transplanted to that ethereal domain where all good spirits abide. The room which he had entered was a cosy

study or library, richly carpeted, with book-cases on one side, handsome furniture and bric-a-brac tastefully arranged about the apartment, and on the opposite side, overlooking the street, were two spacious windows, in the embrasure of which stood vases of fragrant chrysanthemums. The atmosphere of the student pervaded all about, relieved only by the cheery face and the smiling presence of the devotee. Mrs. Williams is a handsome woman, I should judge not a day over forty, in whom the judgment of the keen observer is blended with the outgrowth of an exceptional intelligence gleaned from much reading and judicious assimilation. She is a charming hostess, combining those excellent domestic qualities with that rare executive ability which has made her a leader in her sect.

"We are but in the infancy of development," she smilingly observed. "The chrysalis has not yet become the butterfly, and the eddies of transition are yet beating against the rocks of doubt and skepticism. Is it not strange that the universality of the oldest belief in the world should have been so retarded by the fatuous logic of owlish fanatics?"

I looked incredulous.

"I see you do not grasp my meaning," she continued. "Spiritualism is as old as the hills. Philosophers conceded the certainty of materialization long before the Bible itself proclaimed its truth. Deluded theorists have manufactured creeds since time immemorial, most of them to order, but the generality of them are chiefly the delusions of morbid ingenuity. The Etruscan superstition taught that the ancestors became the household gods. The Chaldeans, the Gymnosophists, the Platonists, all fluctuated under pet theories. The Rosicrucians boasted a purity of doctrine which the others did not possess. Newer schools of religious philosophy sprang from the teachings of a much-maligned Bible, yet—strange anomaly—imbuing their devotees with a charity which ridicules and holds up to scorn that most ancient of doctrines which asserts the positiveness of spirit-return. But aside from the ample benevolence of some of these creeds, is the paradoxical assertion of the existence of a spirit world which manifests itself with manifestation! A transition into a superior state which is of itself non-transitory! The algebraist tells us that $a = a$, and demonstrates his theorem; the religious mathematician propounds a problem in theoretic which admits of no solution. Is it not a strange world?"

And thus she ran on, keen satire mingling with argument and fact, while mild invective and meek anathema bore companionship with pleasant and logical deduction, until the writer's mind was a positive whirl of mysticism.

Asked her opinions as to the cause of the antagonism of the Church against Modern Spiritualism, she replied:

"When the foundation of an established belief begins to weaken, the disciples naturally regard with suspicion any innovation which threatens to deplete their followers. When John Calvin snapped his fingers at his royal monarch, and renounced the dogmas of the Church of England, antagonism was leveled at him from every side, and the Calvinistic doctrine was stigmatized with fully as much vigor, if not virulence, as has fallen to our portion. Catholicism, in its infancy, was chastised as the forsaker of a mother creed. The lot of the apostate is not a happy one, and the promoters of a true religion, which we demonstrate by facts, must anticipate revilings and opprobrium."

"Will you define Modern Spiritualism?"

"Spiritualism may be technically defined as that doctrine which maintains the existence of spiritual beings capable, under certain conditions, of manifesting their intelligence; or, in other words, that as everything which exists is spirit or soul, death, as regarded by the physicist, is merely a transition to a different plane of existence. Spiritualism, in its demonstrations, but certifies the existence of the soul; and that is only what your clergy are endeavoring to teach through the circumlocutory logic of religious theories and sectarian cant; but for the proof they have to appeal to Modern Spiritualism."

"You are somewhat bitter against the Church," I ventured.

"Not at all. Although a few of the denominations have forsaken the doctrine of Christian charity, yet I feel that all creeds endeavor to pilot the wanderer to Rome, and to that extent we are co-workers. Our methods and ideas may differ, yet they all derive inspiration from the teachings of that Bible, which proclaims, in its multiple miracles, the truth of spirit phenomena, and in the exemplification of that truth, aside from another, will our religion continue to grow and expand."

"On what other condition do you base your future hopes for Spiritualism?"

"The dogmas of the Church are confusing to the seeker for comfort in a future life; visionary speculations are unsatisfactory. The necessity for a definite solution of the after problem of man has been adequately met and maintained in the tenets of Spiritualism, whose precepts and principles have realized that unfoldment so ardently sought by the doubter. I see nothing to retard its development."

In taking leave, the writer thanked this charming hostess for the moments allotted him at the sacrifice of her other duties, as evidenced by a mass of correspondence upon the escritoire.

"I am always pleased to accord interviews, although that courtesy has in two or three instances been abused by wanton misrepresentation."

I suggested, by way of mitigation, that the public who knew her were not misled by these revilings.

"And if led to more thoroughly understand the doctrine of Spiritualism," she concluded, "perhaps the balance would see light where only darkness now reigns. Although a majority of our fellow people are unknowingly disciples of Swedenborg, or nurture a secret belief in the phenomena of the unseen world, yet they must recognize the immutable fact that this same unseen world reveals itself only to those who conscientiously and ardently aspire to explore it; to the unbeliever it is a sealed book."

JOHN HAZELRIGG.

REV. M. J. SAVAGE

In his report at the Psychological Science Congress, among other things, said: "Until within a few years the world was divided between those who were afraid of ghosts and those who sneered at the idea of there being any ghosts. But, as a result of the scientific investigation carried on by the various societies for psychical research, the belief in ghosts is increasing while the fear of them is passing away. It is no longer a sign of superior intelligence to scoff

at psychical phenomena; it only betrays a lack of intelligence, or, at any rate, a lack of knowledge concerning this particular field."

"The genuineness of the spiritual phenomena is as scientifically settled as is the Copernican theory of the universe. The next step to be taken is not to settle the question of their fact, but to discover the significance of the facts."

"I should not even allude to its being the work of physical forces, did not some otherwise intelligent person every little while suggest that the explanation is to be found in electricity. If electricity can think and talk and write then it may be conceded as possible. But until then, a hint of this sort only shows that the person so hinting has allowed his tongue to get ahead of his intelligence."

"But, after eliminating all the fraud, the self-delusion, all that clairvoyance and telepathy can explain there seems to be a residuum of most remarkable phenomena that find their most natural explanation in supposing them to be (what they claim) the work of living beings who were once inhabitants of this earth."

If anybody thinks Mr. Savage is deluded or a dupe he had better acquaint himself with the personality of this gentleman. But, like other eminent scholars of this stamp, Mr. Savage knows truth when he sees it; nor did he stop at one sense only to denounce what can not be understood by one glance into the mysteries of this cult. The *Christian World* of England says, 'The spiritual phenomena of to-day is one for trained minds only to deal with.' What can we therefore expect from untrained minds, or genuine ignorance, such as we often find among the leading raiders of mediums?

More Light.

At the World's Congress Auxiliary of the Columbian Exposition the following well known gentlemen to Spiritualists will take an active part: B. F. Underwood, whose subjects are "The Progress of Evolutionary Thought" and "Psychology," Dr. M. L. Holbrook on "Evolution of Muscle Fibre;" Prof. E. D. Cope, Ph. D., "Origin of Variations;" Sara A. Underwood, "The Poets of Evolution;" Dr. John E. Purdin, "Constructive Forms of Intuition;" Prof. Elliott Coues, "Involution and Evolution;" Wm. E. Coleman, "The Law of Evolution in the Spiritual Realm;" Rev. M. J. Savage, "Evolution on Ethical Sanctions," and Rev. Howard MacQuaery, "Evolution of Apostolic Christianity." On the Advisory Council we find also the well known names of B. B. Kingsbury, Prof. A. E. Dolbear, Richard Hodgson, Prof. Hudson, Rev. R. Heber Newton, Gen. M. M. Trumbull, A. R. Wallace, and several Hindoo pundits. The congress meets at the Memorial Art Palace, September 27th, 28th, and 29th. Its motto is, "Not things, but men. Not matter, but mind."

The Spiritual Educational and Protective Union.

The society bearing the title at the head of this article was organized at Cassadaga Camp, the latter part of August of this year. A movement in this direction was made during the season of 1892, but no permanent organization was then effected, yet an interest was awakened that culminated this season in a large flourishing society. This is an attempt, not to organize Spiritualism, for the higher powers have already organized it, but to organize Spiritualists for mutual protection, also to assist and defend their mediums and healers against illegal or unjust attacks of any nature. Quoting from the constitution of this society, its objects are as follows. To conduct religious or other meetings; to foster and maintain Spiritualist societies for the dissemination of the philosophy and teaching of Spiritualism, to own and hold property for religious and educational purposes, to endow and foster schools, colleges, hospitals, libraries, and other educational institutions; to exercise charity to the poor and needy; to raise for missionary purposes and for the defense and protection of Spiritualists their mediums and healers in their legal rights as citizens of this Republic.

Certainly the objects of this association ought to commend themselves to Spiritualists everywhere. In case a true medium is unjustly accused, he will not be compelled to stand alone, and whenever one of the households of faith is persecuted for opinions, sake, he will be sustained by the moral strength of a large organization. The lack of an organization strong enough in a religious sense, to own and hold property, or to receive bequests, or donations, as do other religious sects, has long been felt by many intelligent Spiritualists. The Spiritual Educational and Protective Union now steps forward to supply this want. A charter has been applied for, and will soon be granted, which will give a sound legal basis to the new association. Missionary work, on the same principal that actuates the American Unitarian Association, is also a great need of Spiritualism. Our new organization, when once at work, can obviate this by sending into the field many competent workers who will minister to the small, scattered societies by forming regular circuits, under the management of the union, and also carry the spirit of propaganda into communities where Spiritualism has not heretofore had a hearing.

To the writer, it seems as if these worthy purposes ought to meet with a hearty response from the Spiritualists of the United States, and Canada. In union there is strength, and it now seems as if the hour for co-operation was at hand. Spiritualists can make themselves a power in the land, if they will but stand together in defense of their principles, and rights as set for in the spiritual educational and Protective Union. Some three hundred persons have already united in this work, and the membership is constantly increasing. All of the officers and members are enthusiastic in their support of the union, and are endeavoring, by every means in their power, to further its interests in their respective communities. Among the members we notice the names of some of our most prominent workers, such as Mrs. R. S. Little, Hon. O. P. Kellogg, Mrs. Cora L. V. Richmond, Hudson Tuttle, and others equally well known to the spiritualistic public. The officers are Spiritualists of many years, standing, and active workers in the cause. Professor H. D. Barrett, Lily Dale, N. Y., is President; Mrs. S. A. Walters, Auburn, N. Y., Vice President; Mrs. M. E. Cadwallader, 715 Sansom Street, Philadelphia, Pa., Secretary; Frank Walker, Hamburg, N. Y., Corresponding Secretary; B. B. Hill, 1020 New Market Street, Philadelphia, Pa., Treasurer; E. W. Sprague, Jamestown, N. Y., Dr. W. S. Rowley, Glen Park Place, Cleveland, O., Mrs. C. H. Henderson, Erie, Pa., C. S. Hubbard, Salamanca, N. Y., Trustees.

It is earnestly hoped by all of the officers that there will be a general response from all friends of the cause throughout the country, in request to become members of this union. The membership fee is only fifty cents, which figure also represents the amount of the annual dues thereafter. Our society is open to all, and conflicts with none now organized. Our purposes are the purposes of all lovers of liberty, and we should stand together in defense of our common rights. "United, we stand; divided, we fall."

For further information address the president, secretary, or corresponding secretary as follows: Professor H. D. Barrett, President, Lily Dale, N. Y.; Mrs. M. E. Cadwallader, Secretary, 715 Sansom Street, Philadelphia, Pa.; Frank Walker, Correspondent Secretary, Hamburg, N. Y. EVANGEL.

OUR CONTRIBUTORS.

SPIRITUALISM—ITS AIMS AND TENDENCIES.

(To the Editor of the LIGHT OF TRUTH.)

I enclose you a paper read at one of our conference meetings, a series of which we are just about to close. They have been the best attended and the most successful ever held in the city, and I feel confident will do the cause of Spiritualism in this city much good. Should you desire to publish the paper do so. Yours truly, J. H. LOMMEYER, Pittsburg, Pa.

THE LECTURE.

There seems to be a number of very different and discordant ideas abroad as to what Spiritualism is and what it is calculated to do. The views and ideas are not alone dissimilar but in many cases diametrically opposite. They can not all be true. Ideas may be apparently opposed and yet be reconciled, but two things or two statements about any given fact which flatly contradict each other can not both be true. For instance: It can not be true that I am at this moment on this platform, in the body, reading a paper to you on this subject, and at the same time be in the body in the city of Chicago visiting the World's Fair. Now many of beliefs concerning Spiritualism, what it is and what it does are as opposite at that, and hence some are very erroneous.

I am not interested, at this moment, to enquire about all the special views entertained concerning Spiritualism, but I want to ask a plain, straightforward question and answer it from my standpoint.

What is Spiritualism?

Now please remember that any ideas presented from this platform carry no more weight with them than they can reasonably make for themselves in the mentality of those before whom they are presented.

We are not infallible. We claim not to speak, as does the Pope of Rome, the whole truth without admixture of error. I am no prophet. So far as I know I am not inspired. I am not a father in Israel nor in Spiritualism. Still I have some thoughts concerning the matter, and I will present them.

To my own mind true Spiritualism is contained in the belief and demonstration of the proven immortality of the spirit and its ability to return to this earth, under proper conditions and make its existence realized and felt.

It is not a faith that we deal with, but a fact. True, we do exercise faith in the matter, but the faith is called into being by the fact, not the fact by the faith. Spiritualism in no sense depends upon our faith. It was true thousands of years ago, it will be equally true long after you and I have passed from mortal to immortal spheres. As Cleveland said, touching another subject, "It's a condition that confronts us, not a theory." Spiritualism is the answer to the momentous question propounded by Job, "If a man die shall he live again?" Millions of minds have wrestled with it, tons of literature have been printed to prove its possibility, and beyond a doubt millions of good men and women have departed this life with a firm faith that death did not end all, but that there was another, a more enduring sphere of life and action. Millions of good spirits who while on earth have led unselfish lives, devoting their time and substance to the betterment of the race, have departed hence in a firm faith that upon their van and wasted brows there was soon to break the first breath of the eternal morning.

Spiritualism does not desire to rob a solitary one of such a blessed assurance, it confirms it, it demonstrates it. It realizes and teaches that those who have been good here, no matter by what name they call themselves, will be happy hereafter, and it proves that it can not be otherwise even if we desired it.

Spiritualism aims to lead men upward from materialism and to enkindle in them that spark of desire for the continuity of life which in thousands seems to be dead. It tells man definitely that there is another realm where coin is not the currency and rank and position not to be attained through money or influence.

Let me for a moment glance at some of the objections to it. It is urged that the power possessed by the sensitive, the mediums, is often prostituted, that they use their gifts for selfish ends and purposes. Now surely on the same plane of reasoning you might denounce bodily strength or intellectual attainments.

The prize-fighter abuses his splendid physical development and forgers prostitute the useful art of penmanship for purposes of robbery. Yet we do not decry either the strong man or the skillful penman on that account. It would be as reasonable for a man to refuse to have his child taught the art of writing on the ground that he might turn out a forger as it is to urge that the marvelous gifts of the medium should not be developed because he might use them wrongfully. Do we admit then that there is fraud practiced?

Yes, the world is full of fraud and some of it, we are sorry to say, has found its way into spiritualistic camps. Doubtless there have been people who have sat in circles and been deceived. Alleged messages from the dear departed have been given by those who claimed to be entranced but were not. But you must remember that if it can be proven that there ever has been one single genuine rap on the table, or a solitary message actually transmitted from the other side of life, then is the cause of Spiritualism proven. It claims both the possibility and the fact of intercourse with the other side of life and is not responsible for those who assume to have powers that they do not possess except so far as they knowingly permit such to still further deceive the public.

Now there are some who, while claiming to possess actual knowledge of the truths of Spiritualism, urge that it is unsafe to withdraw from the people at large the restraint exercised by the Church with its avenging God and its place of perpetual torment.

Said one preacher, "If you take away the fear of hell we should very soon have a hell upon this earth." That man had very little faith in human nature and evidently regarded the race at large as infants capable of being scared. Now the element of fear, however useful it may be upon occasions, never yet made man better. You can scare a man so badly that he will not commit the crime he intended to, but you can't scare him so badly that he will not want to do it. It is the inclination and desire for wrong-doing that we want to remove. Scare doesn't work reform. The Church to-day that has the greatest hold on the fears of its membership furnishes four times the number of criminals than any other denomination does.

It does not savor of American ideas or 19th century civilization to say that it is not safe to enlighten men. Only a most erroneous view of what Spiritualism teaches would lead any man to conclude that because there was no avenging God and no burning pit awaiting him that therefore he is at liberty to do just what he likes. I would rather say that in the present State of the diffusion of knowledge it is not safe longer to try to bind people to goodness by fear of an imaginary punishment. The masses are becoming too intelligent to be governed by fear.

And even if they were not, I would rather trust to the deterrent power of the facts of the case, plainly stated, than to all the denunciations and threats that ever fell from the lips of man. No matter what the mentality of a man tell him that he is certain to reap as he sows. Say to him, everything

you do has its effect upon yourself, any injury you inflict upon another, hurts you. Your very thoughts help or injure you. Tell him this: You sow thoughts and you reap acts, you sow acts and you reap habits, you sow habits and you reap character, you sow character and you reap destiny. If you fritter away the opportunities which life in the body affords for the development of your moral and spiritual nature you are bound to go into the other State of being a pauper in this respect.

Such a teaching as this is far more rational and likely to do good than an appeal to man's fears and superstitions which never has worked a genuine case of reform since the world began.

Spiritualism is large enough and broad enough in its philosophy to embrace men alike of high and low degree, mentally. It says to the man of poor intellectual attainments and dull discernment you can at least understand this fact: Your happiness here and hereafter depends not upon what you believe but upon what you are. The qualities of mind and heart make for happiness and not the blessing of a priest nor the keeping of sacraments.

It says to the intellectually great, the mental noblemen of the nature, whose genius far outshines that of their fellows, there are heights of knowledge connected with me which you have not yet scaled, and as you climb higher and higher into the realms of knowledge you will still find problems unsolved problems connected with life and destiny far beyond your utmost grasp.

Not only this, but Spiritualism gives encouragement to men of all moral conditions, for while recognizing and teaching that all men must and do meet with a recompense for their actions, good or bad, it says to the one who has wandered away from Nature's laws, there is help for you, there is yet hope. There never comes a point in a man's career over which Spiritualism would dare to write, "He who enters here leaves home behind." It says to the man steeped in iniquity, nature is not vindictive. There is no angry God sitting in judgment waiting to call you to account. Nature is remedial. We see glimpses and intimations of this in the present state of being. To illustrate: Disobedience to nature's law does and will bring pain and disaster. If a man puts a cigar in his mouth wrong end first he is likely to discover the mistake without being told. It burns and hurts. And it makes no difference whether he did it innocently or by design. The result is the same. But wait a little and the fire being withdrawn, the inciting cause of pain being removed, the pain subsides and health returns to the injured part.

Now it seems to me that this is just what Spiritualism claims takes place in the moral and spiritual nature of man. Sin and suffer is an old adage. And it is true in every realm and under all conditions. But Spiritualism says if you will stop sinning your suffering will cease. If you have deeply transgressed, though you may have many dark days to pass through on that account, yet be assured, O man, whether in the mortal or immortal sphere, you can come out into light and liberty. There is no hell but such as you make for yourself. Tell me, O critic, what immoral tendency is there in such teaching as this. I claim that it is both rational and moral, and I believe it to be prominently true.

Spiritualism is the science of right living. It takes stock of man as he is and not a portion of him. While it recognizes the elements of character which tend, if given full swing, to drag him down, the animal in man, it realizes that these are all right in their proper place and only need the controlling influence of the higher qualities to make them useful. It calls for the development of the whole man, not a part. It wants in this camp no white-faced, sickly sentimental saint, ripening for heaven, but men, training themselves for the conflicts of both this life and its continuance hereafter. It bids a man be true to himself and all will be well. In the words of one of the greatest minds that ever wrestled with the problems of life and possessed the keenest insight into human nature, "To thine own self be true," and it must follow as the day the night, thou canst not then be false to any man.

JOHN H. KNIGHT.

Attention for the LIGHT OF TRUTH.

AUTOMATIC WRITING.

FLORENCE R. ALCOTT.

I inclose two messages that came through my hand, one from the late Philipps Brooks, a prominent, earnest worker while in the form, in a scheme of salvation that he has no doubt found to his sorrow held but little truth, and now, like an honest man, is ever ready to throw aside all that blocks the pathway of human progress in the soul's progressive march. The other, an Indian, and though uncultured in an intellectual and literary sense, is no doubt the happier man, and may have been a helping force, magnetically, and a savior in a true sense to the reverend gentleman who preceded him. Thus the poor Indian, despised and oftentimes ill-treated on earth, proves a saving factor to many who denied him the hand of friendship while he held the mortal body.

Teachers and scholars of this great universe, I come back to you all to give you a lesson from my own experience, having traveled through your earth at one time it was my privilege to teach the human race, both black and white, what would be their destiny if they should die unconverted. It is now my privilege to travel through space and find out what I am, where I am going, and when I will stop. When will I stop learning, for something new comes before me at every turn. What a wonderful lesson I am learning; could I call all of earth's children together, could they congregate in one large temple, and I could return and give them instruction like I used to give, it would be very different from the lesson I once taught while on earth. My, oh, my! I see the mistakes now with a clear eye. That old Bible, that old book; why was it ever printed to do an injustice to the human family? I have the power to write a book from this side of life, but can not at present make the conditions. When that time arrives we will send our Bible fresh from the shores of eternity, fresh from spirit hands, unadulterated, true in every respect; not like misty minds of ages ago from old prophets, some of whom never had an existence to my mind. I can not find any Job's, or Lot's, or Aaron's or John's. I do not know where they are gone to; I would like to meet them and ask them what they think of their teachings. They had better get together, write another, then stop, and say no more. Right here is where we get the reality and the truth, and nothing more. It would have been better if I had passed to this side of life twenty years before I did. I would have saved many minds from harboring the old orthodox theory that I instilled in them. I have to undo all the work I did in earth life; commence at the beginning, not where I left off my work, but where I started. Good night, children of earth, will write again at a convenient time. I find now I'm in the same cause you are engaged in. PHILIPPS BROOKS.

A Cherokee Indian wants to say something. I loved fire-water while on the earth; hated pale-face. Now I know no fire-water and love pale-face when he is just to my people. The Indian as a child of nature loves all that nature teaches him. The peaceful pale-face meets with a good welcome and is made happy in our wigwams, but the one with a lying-tongue we know right off, and watch him with an eagle-eye when he comes with bad motives to hurt our people. I once lived at a trading post in the far West, and know what bad pale-faces do; the blankets we got from them were poor and went into holes, though we gave many skins for them. A CHEROKEE.

WAS IT A SPIRIT-TEST OR WHAT?

BY THE EDITOR.

On my way from Boston to New York one night in the month of April, I was somewhat meditative on passing events, when suddenly the name of Robert Dale Owen came into my mind. Having been to see a number of mediums in Boston, with the intention of winding up in New York with a few more visits, it occurred to me that I would like to hear from the spirit of this well known character just mentioned. With that desire or notion I fell asleep. But before presenting the denouement of this momentary reflection, I wish to state that never before that time had I thought of this spirit, or had any desire to hear from him, nor did I mention the fact to a mortal soul from that moment on to the time that I received a communication from him later. Furthermore, I would state that upon my awakening in the morning I had forgotten the circumstance, and never thought of it again until after the communication was received.

I arrived in New York at daylight, proceeded to my brother's home, and in time was on my way hunting up a medium on Eighth Avenue, a Mrs. Hindley, whose card I had seen somewhere. It was about 10 o'clock when I found myself seated at a small table with an underlay half-way from top to bottom, and the medium going off into a trance some six or seven feet away from the table. She soon began describing spirits for me, and from which I recognized two or three. But her mediumship was not confined to this alone. After about fifteen or twenty minutes of telling what my spirit friends had to say, the medium suddenly leaned forward and said: "There is a spirit here for you who desires to communicate on paper. Have you any in your pocket?"

I answered in the affirmative and took out my note book, then asked: "Where shall I place it?"

"On the under-lid of the table, and drop the cover around it to exclude the light," replied the medium, still apparently in a trance.

I did as directed, and took the precaution to put my initials on the sheet which I had torn from my note-book.

But no sooner was the table-cover dropped, when I heard writing under it. I looked all around the table for hands, thinking there might be some coming through the floor to perform the "trick" of direct writing—pneumatography.

No fraud, however, was discoverable. The carpeted floor was intact. The table was too small to hold even an infant concealed. Beside that I had placed it to suit myself, and this was in the centre of the room, surrounded by the best light the windows afforded—it being now about half past ten in the forenoon.

I would not lift the table cover during the writing, as I knew enough of conditions not to disturb them, but I looked under the table, and could see through to the other side. Still the writing continued, until suddenly it ceased, but followed by raps innumerable, both over and under the table cover. At this point the medium called out: "Take out the paper—spirit finished writing."

I therefore lifted the table-cover, and saw the sheet of paper lying as I had placed it. Taking it up I saw it was filled with lead pencil writing. To make sure, however, before even looking at the spirit's signature, that it was the original, I turned the sheet over. My initials were in my own handwriting. It was the same piece of paper, as I fitted it into my note-book as a test. But behold, the message was signed by R. D. Owen, answering my question of the night before on the train.

The question now is, who or what wrote the message? It was no mortal being, for I had everything in my favor for detection had there been one. It was not done by the medium, as she sat about seven feet away from the table. I did not do it, as I would not deceive myself; nor was I hypnotized, for I was there alone with the medium, and she did not come near me during the entire seance. It could not have been mind-reading on her part, and then by some hocus pocus conveyed it to the paper; for I never once thought of that spirit while there. In fact had not thought of him since going to sleep over it the night before.

The only hypothesis left, therefore, is that R. D. Owen was there in person, or some other spirit personated him to give me the test that spirits can communicate with mortals through mediums under proper conditions, and that such communications are not the effects of mind reading. If anybody can put another construction on this phenomenon he is welcome to do so. The facts will remain the same. But a rose by any other name will smell as sweet.

Phenomena at Cassadaga Camp.

Frequently seeing reports in our spiritualistic journals of unusual mediumistic power and remarkable manifestations of various phases, I feel constrained to ask the use of the Cassadaga columns that I may tell its readers of a most wonderful experience that came to me while at camp last season, through the mediumship of Mr. Campbell, of Pittsburg, Pa., then located on Cleveland Avenue, Cassadaga camp.

In a social way I had met the gentleman several times, and as a result entertained for him an honest respect, based upon his sterling qualities and manly integrity.

Hearing of his wonderful mediumistic gifts and the marvelous manifestations produced at his private sittings, also witnessing the constant army of anxious investigators that daily stormed his citadel, I asked the privilege of being present on some of these occasions, which was kindly granted. In company with one of the association's officials—a lady of Meadville—whose engagement it was, I went in the afternoon to Mr. Campbell's parlors. Shortly after arriving I was asked by the medium to remove my hat, which I declined doing. By the way it was a hat I had not worn before during the season, consequently not a familiar article. It was of a most peculiar shape of heliotrope, with fore and aft feathers like the smokestacks seen on some steamers. Upon a third invitation of the medium the hat was removed and placed by myself under the couch on which I was then sitting. Four chairs were arranged facing each other, in a circle, drawn as closely together as our occupancy would permit. Between the medium and the lady, outside the circle, was a chair upon which rested a small traveling bag containing tubes of oil paints, brushes, etc. Two slates were handed us, carefully examined and pronounced by all perfectly clean and devoid of any trace of pencil or brush. These were placed together, held up some distance from our laps by a hand of each in the circle; the medium requested the lady to place for a few seconds her disengaged hand among the tubes of paint, which she did. All was silent; the sun streamed in through the windows; I could see the glimmer on the rippling waves of the lake only a few feet distant. I also noted the gay carol of the birds; but within I felt the solemn hush as of a holy communion; my soul was filled with a strange awe. Across the face of the medium changing expressions and lights played, as of an inward transfiguration as though in rapport with a power divine, though invisible to mortal eye. The feeling was spent. On the dial plate of our time four minutes only had been marked off when the medium said, "I think they have finished." The slates were opened with great curiosity by the lady; perhaps she doubted. I leaned forward to look and there, oh miracle of the century! on the face of the slate, in oils still fresh from their recent application, was a beautiful bunch of lilies of the valley, artistically

arranged among three rich green leaves that looked as though the early dews of morning had put just bathed their faces. The lilies and leaves were in color and shading true to nature, seemingly the production of a practical hand. On the margin, surrounding this cluster of nature's lovely children, were several faces, seven in number, some of which were readily recognized, especially the well remembered one of O. B. Chase, one of Cassadaga's early trustees. Down at the right-hand corner was a portrait of the finest specimen of a squaw I ever saw. Her raven hair was fantastically arranged, with here and there bright dashes of color, and in the center above the forehead—did our eyes deceive us? no, wonder of wonders—there was a face smile, true to color, shade and style, of the heliotrope feathers that so gracefully nod on the front of my hat, there reposing near the couch.

Robert Ingersoll may scoff, and from his elevation (?) say he "knows it's all a fraud." Talmage may, with virulent pen, nasal twang, and dramatic stride, denounce it all as trickery; diabolical. Old mother earth may totter on her foundations, yet would I know of a truth beyond all dispute that I have witnessed one of the most remarkable Spiritualistic phenomena of the present age, and through the God given mediumship of one who values the gift so sacredly that the revenue it affords him is expended in charity—thus doubly blessing his fellow men.—Cassadaga.

DO SPIRITS RETURN?

In her later years Phoebe Cary said: "I know that the dead come back just as I know I think, or see, or know anything else. It is no more wonderful to me that I should see and perceive with my soul than I am able to discern objects through my eyeballs." On one occasion when Alice was fifty years old, writes O. B. Flower in the February Forum, speaking of her favorite little sister Rhoda, who passed from life when she was only fourteen years old, she said: "I have never to this day lost consciousness of the presence of that child." Both the sisters beheld at intervals the apparition of their sisters. I can not forbear citing here one of the most extraordinary objective apparitions on record, which Alice Cary was wont to give when describing the wonderful experience which came into their lives. The story is valuable because it was witnessed by a number of persons, and can not therefore be dismissed as a subjective hallucination. It is also interesting to note that in this case the vision, which in broad daylight was so real as to deceive all members of the family who witnessed it, occurred before the children died. This is the story as related by Alice:

"The new house was just finished, but we had not moved into it. There had been a violent shower; father had come home from the field and everybody had come in out of the rain. I think it was about 4 o'clock in the afternoon when the storm ceased and the sun shone out. The new house stood on the edge of a ravine and the sun was shining full upon it, when some one in the family called out and asked how Rhoda and Lucy came to be over in the new house and the door open. Upon this all the family rushed to the front door, and there, across the ravine, in the open door of the new house, stood Rhoda with Lucy in her arms. Some one said: 'She must have come from the sugar camp and taken shelter there with Lucy from the rain.' Upon this another called out 'Rhoda!' but she did not answer. While we were gazing and talking and calling, Rhoda herself came down stairs, where she had left Lucy fast asleep, and stood with us while we all saw in the full blaze of the sun the form with the child in her arms slowly sink, sink into the ground until she disappeared from sight. Then a great silence fell upon us all. In our hearts we all believed it to be a warning of sorrow—of what, we knew not. When Rhoda and Lucy both died, then we knew. Rhoda died the next Autumn, November 11th; Lucy a month later, December 10, 1833. Father went directly over to the house and out into the road, but no human being, and not even a track could be seen. Lucy," continued Alice Cary in her narrative, "has been seen many times since by different members of the family, in the same house, always in a red frock, like one she was fond of wearing; the last time by my brother Warren's little boy, who had never heard the story. He came running in saying that he had seen a little girl up stairs in a red dress."

It is not strange that the belief grounded on these repeated visions and the intuitive perception of these unusually fine and highly spiritual natures frequently found expression in verses reflecting the convictions of their souls. Space prevents my pursuing this subject farther. Enough has been said, however, to indicate a fascinating line of study for those interested in occult subjects.

More Truth-Seekers.

Among the members of the American Psychical Society, whose mission it is to investigate the spiritual phenomena, we find the following prominent Church ministers: Reverends R. Heber Newton, of 781 Madison Avenue, New York; E. A. Horton, of 835 Boylston Street, Boston; Minot J. Savage, of Boston; T. E. Allen, of Grafton, Mass.; Henry Blanchard, D. D., of Portland, Me.; S. B. Craft, of Boston; J. C. F. Graubine, Genesee, Ill.; J. H. Holden, Amherst, Mass.; Geo. W. Kent, Worcester, Mass.; D. L. R. Libby, Watertown, N. Y.; Joel H. Metcalf, Roslindale, Mass.; H. H. Mott, Providence, R. I.; J. S. Moulton, Westford, Mass.; E. J. Prescott, Kennebunk, Me.; Jas. M. Pullman, Lynn, Mass.; J. A. Savage, Medfield, Mass.; J. A. Seitz, West Concord, Vt.; D. M. Wilson, Quincy, Mass.; S. H. Winkley, Boston; Chas. D. Trusdell, D. D., Chicago; A. R. Kieffer, Colorado Springs, Colo.; W. W. Reed, Denver, Colo.; A. Kent, Washington, D. C., and Rabbi Solomon Schindler, of Boston.

Also the following prominent men and women: Dr. B. O. Flower, of Boston; Prof. Dolbear, of Tufts College; Dr. L. A. Phillips, of Boston; Mrs. Mary A. Livermore, Mr. Hamilton Garland, Prof. Comey, of Tufts College; Camille Flammarion, of the Astronomical Society of Paris, France; Dr. D. A. Smith, of Chicago; Paul Carus, Ph. D. and editor *Open Court*, of Chicago; Lucinda B. Chandler, Geo. Horton, of the *Chicago Herald*; Prof. F. Cajori, of Colorado Springs, Colo.; Charles Kerr, publisher, Chicago; and Judge W. A. Cheney, of Los Angeles, Cal.

We publish these names by way of comparison to the smaller lights who only look into psychical matters to find fraud, or presume to judge of the same without having investigated beyond a single seance or a single medium, and expect intelligent men and women to accept their dictum *nolens volens*.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giver an opportunity to help in some degree the great work.

Form: "I give and bequeath to the owner or owners of a newspaper now published in this city of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH (Here insert full description of property to be given.)

"Which bequest is to be used in the publication of said newspaper and books that may be printed from time to time in the printing establishment of said LIGHT OF TRUTH."

In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she resides.

Spirit Message Department

We have a number of mediums employed for this department who sit at stated seasons for spirit messages, specially intended for our readers and taken down by an amanuensis. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them. Questions to be answered should be germane to Spiritualism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[E. F. C.] Our climatic conditions are all out of joint; this makes us selfish and wicked. Must we or God answer for this sin we are said to commit?

ANS.—How do you know but that it is not the world's selfishness and wickedness that disjoins your climatic conditions, instead of the reverse. There are instances—seen from our standpoint—where local disturbances have been generated by strong adverse mental conditions. Mind is force, and a magnetic force at that. All atmospheric disturbances, earthquakes and epidemics take their rise in electrical derangement. We may call it a molecular disunion. Electricity is magnetism in the rough, but sufficiently allied to commingle. Disturbed mental conditions affect one's immediate surroundings as every sensitive can testify. The molecular disunion is diffuse in comparison to its antipodal opponent. Selfishness or hatred is the antithesis of love or harmony. Harmony is the nature of law. Disturb this and you have disintegration until neutralized by passivity. A cyclone or an epidemic often unites people who are previously in disharmony. The allayed mental condition, or the soothed malice often proves the best remedy for a cure, individually and collectively. Earthquakes often find centers where selfishness or pride is stored. The selfishness or pride with which the mind-force is tainted, creates a negativity in the magnetic or electric atmosphere—a condition of disintegration, and, consequently, molecular derangement—which attracts the terrestrial derangement on the principle of like attracting like. History shows that the most selfish or proud communities have been the greatest sufferers from fatal calamities. It is but the effect of a natural cause. A spirit, through Daniel, prophesied the destruction of Babylon on this principle, though the latter believed it a revelation from God. If you exercise your intuitive judgment a little, you might prophesy similar results. Wars are the results of mental agitation for a negative, or inharmonious effect. Love has the reverse effect, whether in individuals, homes, or communities. It is a force akin to the law of life, and harmonizing with this it has the reverse effect on those exercising it, leading to peace and prosperity. Many think they are exercising it, but they are not. Partisanship, prejudice, and pretension are such subtle evils that they control the best men and women unwittingly; and it might be said unconsciously. Troubles still haunt such, and they can not conceive any reason therefor. Self-study is their only salvation. The climate will modify in comparison to the alaying of the angry forces in human nature, but it must be general. The few can not accomplish desired results. And with this condition spirits will materialize more readily and bring more convincing proofs. But Spiritualists should make the start and set the example to the world. It will be better for both. It will bring the conditions needed to convince the world. The rest we leave for your own deduction.

QUES.—[T. F. L.] Will our teacher kindly give his name and residence while on earth?

ANS.—This would be difficult to do, as hardly one spirit answers two questions in this department. There is one control, but he is only a medium himself for higher spirits. Remember the spirits who organized this movement are a host, and in accord with each other like harp-strings tuned to one pitch. They send out emissaries to attend lecture halls, circles, editorial sanctuaries, and individuals. These go out by the hundreds, but leave a mental connection behind, which keeps them in vibrating accord with the higher hosts. A dozen sometimes turn up at one hall where a medium is working, and establish a rapport with the same for whatever is on the tapis. While the control acts as amanuensis for this delegation, the latter often are the mediums for the higher hosts. Questions that one can not answer another can perhaps. So it is taken up by the one who knows how. If none can answer it, the hosts reply, or some one in that sphere whom the question touches will respond, making the whole delegation the medium, and this in return pouring it through the control into the mortal medium, who finally gives it to the public. So, it may not be the same delegation each time—it changing a little nearly every seance, with the exception of those who take an especial interest in the medium or audience. But even this undergoes periodical changes, and hardly one of the same spirits is in the band to-day that was in it six months ago. Occasionally an old one returns and remains for weeks or months. But it is impossible to say who your teacher is, or who they are, as the number is large, and many of them, spirits unknown, unsung, and unhonored in earth life, though now exalted and wise. Names are nothing here. Nor should you place any value in names. They are merely needed for identification in family matters, but in public affairs like this the cream of the work lies in what they say or do. Accustom yourself to this manner of judging spirits, and you will be a step in advance of those who do not, when you reach the immortal shores.

QUES.—[Maggie E.] I would like to have a test. Will you hand this paper to your medium?

ANS.—In reply we would say that psychometrizing a letter, and receiving spontaneous spirit messages or questions to answers, requires specially prepared conditions—often distinct phases of mediumship. But being the first paper touched we will endeavor to analyze its aura, or penetrate the same and see what is behind it. The first scene that presents itself to our mental vision is an open field on which the sun is shining brightly. Across the field is a hill, about half way from the top of which is a pretty cottage. From the same two figures emerge. The first a lady of middle age, of earnest demeanor, with dark hair, parted in the middle and combed down over the ears. She lays one hand over the other and meditates. On the cottage porch is a little girl apparently about eight years old. This child seems to be under the lady's care, but not a very close relative. It may be distant, but by some strange connection. The child is neither blonde nor brunette, but a medium between the two. She has an olive complexion, straight nose, and somewhat attractive, but self-willed and independent. The lady seems to be anxiously looking for some one, but apparently unable to leave her home to meet that one or go to her. Now, we get an impression that if the questioner of this were to sit for automatic or mechanical writing, or open a circle herself, this spirit would give all further information desired. As we say this, the spirit referred to nods her head in acquiescence to the end walks into the house. The curtain drops over the scene.

QUES.—[E. J. Orn, El Paso, Tex.] Why is it that clairvoyant and magnetic healers need name, age, lock of hair, and sex, and often leading symptoms in order to prescribe for a person? Can they not tell the age, sex, etc., from the letter, or from lock of hair, without one telling them all this? If they can not I do not think they amount to much?

ANS.—Clairvoyant and magnetic healers often need all the points mentioned, in order to give you a full diagnosis, or get at the inside particulars of your troubles. Often they need but one by which to guide, but they ask for all to have others at hand in case of a failure to "read" you by one or the other. To many the name conveys a rush of inspiration that reveals more than you would like to know of your heart's feelings towards certain persons. Often the touch of the letter brings news that you would not like to see published in your local paper concerning some of your business methods. But this is not what you want, though it helps the mediums to get at the rest—the disease, for all ailments of the body are based on the acts of the spirit. Age of body is needed to be able to prescribe to suit the blood and nerve tissues. A young person often requires more powerful treatment or drugs than an older one; and what would cure a youth might kill an aged person. Sex is to be known because of the percentage in the mixtures, as also the ingredients to be used in the prescription. The lock of hair brings the healer in closest rapport with the patient, and gives him an opportunity of locating the disease exactly, either by seeing it clairvoyantly, or feeling it psychometrically, or clair-sentiently. Some can diagnose on one of the above named, but they seldom profess to heal, being amateurs. When one undertakes to heal professionally he or she wants to be on the sure road to success. But do you think a simple knowledge of this could aid an M. D. to locate a disease exactly; give a whole history of one's character in the bargain; tell how you do business on the sly; whether you are on the road to happiness or perdition; and without feeling your pulse, getting a glimpse of your physiognomy, testing your respiration, seeing your tongue, examining your person generally? Healing mediums are guided by spirits, and follow their injunctions simply. But if you send for one to visit you when ill you will find that your case will not only be diagnosed more readily than by a regular, but without experimenting on you to find out what ails you, and at the risk of your life. Healing mediums go direct to the cause, and either prescribe for you correctly at once, or relieve you by their presence. Did you ever hear of a regular doing this, unless he was a magnetic healer, unknown to himself? But the time will come when you will need the services of a magnetic healer, and by experience will learn that they do amount to a great deal, your letter indicating this.

QUES.—[“Meg,” St. Elmo, Tex.] Why is it that one medium is more difficult to develop for trance than another?

ANS.—Why is it that one person develops a musical talent more readily than another? may be asked in return as serving for a reply. It is due to a more active presence of the gift or talent. Trance mediumship is a qualification that some have strong, others weak, the former naturally developing faster than the latter when once the start is made. The same principle may be applied to all phases of mediumship. Never try to develop any special phase to the detriment of another. Let nature have its way, and mediumship will be a blessing. Forced mediumship is like a hot-house plant. It lacks flavor and zest, and soon dies out—very often carrying the medium's health with it. Sit quietly at a table in home circles. It is the safest method yet. It is the spirit's developing class. Then take what comes naturally.

QUES.—[H. L. Bright, Grand Rapids, Mich.] Will the control aid in finding a treasure which mysteriously disappeared from a Magi-member, causing serious anxiety?

ANS.—It is not within the province of this circle to hunt lost treasures. We are here to instruct simply. You would not apply to a school teacher in earth life to do detective work, would you? And to find a spirit of this order you must convert some mortal detective, who has such spirits around him. Then, perhaps, you might obtain a cue to your lost treasure. But why not apply to the magi-lore, of which the gentlemen is a member? It is claimed that secrets are known there not possessed by the common world. Perhaps one of the experts may be able to touch upon a force that will telegraph immediately the location of the lost article, or reveal in a magic mirror the person holding it for the loser.

QUES.—[Earnest investigator] How do people ascertain beyond a doubt if they are mediumistic enough for development?

ANS.—First, by an uncontrollable desire to become a medium. This may arise in some as a fad or a passing notion. But if it returns against one's inclinations or wishes, there is no further doubt that sufficient mediumship is present for development. Secondly, it may be experimented with at a table, or by trying mechanical or automatic writing. Either one will soon indicate the degree of mediumship in the sitter. Another method is by forming a circle of eight to a dozen for regular sessions, twice or thrice a week. Lock hands and keep quiet for twenty minutes or half an hour. In this manner trance-mediumship is developed, if there is any in the one feeling the desire to become a medium.

QUES.—[J. M. A., Michigan] In a recent message an intelligence spoke of “my spirit”; do spirits have spirits, or is it a mistake?

ANS.—Spirits often use the term figuratively, just as you use it, even when not referring to your spirit at all. Sometimes they express mind by the term; often soul. Or a spirit may speak of “my spirit” as its inner self—its ego—looking upon its outer covering as a material entity, which it is in part. Had you accompanied your question by a sentence in which the words occur, we might have given you a fuller explanation. But this may suffice.

SPIRIT MESSAGES.

Phoebe Gillmore.

I am here this afternoon and desire to send a message to the loved ones in Rome, N. Y. This paper is received in that city by one who will forward it to those I love. I am glad to be able to voice my spirit greetings in this way. I have been gone a long time according to earth account, but to me it is but a day. I am glad that Robert is doing so nicely in his profession. Anne, dear, do not be discouraged, but Herbert has not done as you desired him to do. We see a bright shining light just ahead and we will guard and guide him, and by and by he will surpass all of your expectations. Your loving sister, daughter of Capt. George H. Gillmore, Syracuse, N. Y.

Dr. Joseph De Young.

I desire to send a message to my son at Ravenna, Ohio. I am sorry that his health is so poor and that he has passed through so many different conditions in the past few months, but he must remember that he is growing old and that his days are really numbered upon the earth side of life, and that he will soon join the loved ones who have gone before. Justice is with me and also sends love. Your father.

Capt. John Hall.

Good afternoon, Mr. Chairman. I was a kind of rough and tumble sort of fellow when here, though I never did any one any harm, I tried to do all the good that lay in my power, both upon land and sea, and I am glad now that I did, for it opened the way for me to enter into a city of life and progression, where they have no use for steamboats. All things are navigated by love. My beautiful daughter, Nellie, is with me, hoping this will reach my wife, Panny, and she will know we are both happy. I remain her loving husband, Captain John Hall, of Chelsea, Mass.

Mary Hardy.

Good afternoon. I am so grateful that once more I have the privilege to send love's cheering words unto one and all, my brother and sister mediums. You may suffer and be pierced with thorns, but thanks to the angel loved ones we shall meet by and bye in that fair city of life and liberty. I am Mary Hardy, of Boston, Mass.

Sarah Ring.

A lady approaches wishing to send a message to the dear ones she left. My husband was a great Spiritualist. I can not say I was, though I knew something of it, have met my dear father and mother. We are all together, my name is Sarah Ring, wife of John Ring, of Vineland, N. J.

Harvey Newell.

Well, I am here this afternoon as much of a surprise to me as it will be to those who receive this message, for I knew nothing of Spiritualism, never had taken any interest in it while upon earth, but now that I am on the spirit side of life, I feel anxious that all of those who are near and dear to me should understand more about that which awaits them. I lived a long time in your city and was well known here. I am still interested in the city of Cincinnati and I am also interested in the progression of Spiritualism. This may sound strange to you, and will, I know, sound strange to those who belong to me through the tie of nature, but I want them to know that their father is ever near, trying to impress upon their minds the knowledge of right. I want them to feel that I am still protecting them. I lived in your city and was well known. This is to my wife.

Dr. Morrell.

After many years spent in spirit life I return to-day to show all the friends of earth who knew me when in the body that I do live yet, and glad to say to the loved ones of earth that there is no death. Shall be remembered as Dr. Morrell, of Washington, D. C.

Bessie Bigdon.

I am ever so happy and just feel as if I must meet my mamma and papa and grandma as the days go by. They say at home they miss me very much and wonder if we all will be together once again. Oh, I hear what they say, and it some times makes me sad to hear them and see them cry. But I feel so glad to see them all together. I want this message read and seen in Chicago. My papa has dear friends in Buffalo, N. Y.

Andrew W. Jones.

I am from New Albany, Ind. I was in the coal business at one time and I am very much interested to-day in the spiritual condition of the earth plane. I was not a Spiritualist when upon the earth plane. They called me old Captain Jones, and I was not much of anything according to the religious ideas of the day. I had my own way of thinking. I did what I thought was right, tried to be true to myself and others, but had very little credit for what I did, because I did not associate with those who called themselves Christians, that is, I did not attend their services. I had good friends in the Church, I think, but they had very little respect for my ideas, and I am glad to-day that people are coming out of the old idea into the new and realize that there is something besides total depravity upon the face of the earth. Well, they make you all depraved, but men realize that there is salvation through good deeds without the words. Isabel is all right, I know, and Maggie should not trouble so much about her. Distance does not separate souls, so in thought they are often together, although the ocean waves roll between them. Good bye, from your father.

Susie H. Frost.

Here comes a spirit bringing a basket of beautiful white flowers with her from the spirit world, saying, Oh! how thankful I am that I can come and breathe out words of love and sympathy. How glad I am to have the opportunity to send my love and greetings home as Susie Hubbard Frost, of Chelsea, Mass. My husband was mayor of that city.

Wm. C. Turnbull.

I am so glad to return to earth once again and mingle with those who are working for the cause. Even though a true Spiritualist, I never sought to come into a circle like this, but seeing the door open and all from our side invited in, I take the liberty of sending a greeting to all through the good paper the LIGHT OF TRUTH. I will be remembered as Wm. C. Turnbull, of Baltimore, Md.

Isa R. Wilson.

Well, friends, I am glad to be with you here this afternoon. I was a Spiritualist in earth life, and I had a great deal of opposition from those who were near and dear to me, for my family were all Episcopalians, but I was convinced during the war by that which came to me through my own senses. I knew that a spirit could return and converse with you after so called death, and although I had much opposition by those who were near and dear to me through the tie of nature, yet I never for one moment lost faith in the truth, in fact, I could not, for it was knowledge to me and no man can cast knowledge to one side. I return to greet my loved ones, Eugenia, Alice, and Millie and also my good and kind mother who still lives, although very aged. I would not take from her her prop in her day, for I know she loves her own way of thinking, and she feels she will enter in and sit down very close indeed to her God. I watch over her every day and desire that she knows that her child is ever near her. Good-bye.

Chas. Wilshire.

Good afternoon, friends. I am very glad to be able to send a message this afternoon to my dear companion, Mary. Do not grieve. Think of me as living and ever near you. If George can not understand you, do not trouble, he will in the by and by, and all things will go better in the near future. Money is power, I know, but that which is right we will see that you have, so distress not yourself. Be satisfied. Canton Ohio.

Emma H. Otis.

A lady approaches now, saying: “How beautiful is spirit life. Oh, that I had the power to convey all the love I feel, my loved ones would then know that I am happy. I have met my dear sisters, and Albert, my brother, and I know my daughter's fate; for Addie has told me all, but if Redford is happy, all right; and little Emma my baby. Emma Hayes Otis, of Kittery, Maine.

Charles R. Morrison.

I am glad to greet you, dear friends, this afternoon. I am thankful for the privilege of coming and voicing a few words to the loved ones at home. I passed from this earth plane very unexpectedly, but I want them to know that I did not suffer as they think I did. I found myself in a very happy and pleasant condition after I realized the change. All that distressed me was the grief of the loved ones who still lingered upon the earth plane. But do not grieve; your father and brother is happy on the spirit side of life. I find that God is love, justice, and truth. I remain ever your loved father and brother. Norwich, Vermont.

Written for the LIGHT OF TRUTH.

Our Powers.

ADDIE F. WATKINS.

“The woman, whom thou gavest, tempted me,”
Thus runs the legend of the olden time,
And men, unreasoning, fall to see
That 'tis but part of poet's rhyme;
That in ourselves lies every germ
Of love or hate, of good or evil,
And that the seeds when quickened turn
To light or darkness, God or devil,
Within ourselves the dormant seeds,
And circumstance the motive power
Which brings them forth to words or deeds,
From seed to bud, from bud to flower,
And quickened they can never be
Sive as they're fed by warm desire,
Our friends, our foes, alike we see
Can kindle that to hottest fire.
And in ourselves the power lies
That counteracts the seeds of wrong
Until our worse nature dies;
That bi's our better self, “Be strong,”
'Tis from within and not without,
We find the tempter, and from there
We'll find the strength to banish doubt,
To bravely think, and all things dare.
For sweet love's sake or duty's call,
For truth and justice; and the light
Of angel's vision on us fall
As on we struggle toward the heights
Of wisdom, then with joy supreme
We'll know that duties nobly done,
Bring peace of which we had not dreamed
When life is past and heaven won.

THE SPIRIT REALMS.

I have shown in “Principles of Light and Color” that all earthly substances contain finer as well as coarser atoms, the finer of which are more volatile, and float far above the surface of the earth, just as the coarser atoms form into solids or float near the surface. I have shown that there are almost infinite gradations of the same substance, and a finer and more glorious universe in and around that which is visible to the external eye. We know, for instance, that water is formed by the chemical union of hydrogen and oxygen. Can not the reader understand that there is a far more exquisite and volatile grade of hydrogen and oxygen that is so light as to float even higher than the forty-five miles of atmosphere that scientists speak of as surrounding the earth, and there constituting a more celestial kind of water? Is it not reasonable to suppose that if lime, silica, sodium, carbon, hydrogen, oxygen, etc., constitute the soil by means of which trees, flowers, and fruit are produced on earth, the same elements, in their more exquisite ethereal form may become segregated through chemical affinity, and aggregated into large masses in these same higher realms and produce a celestial growth of foliage, luscious fruits, flowers, and plants, beautiful beyond our earthly conception? But does not the reader say that realms so far from the earth would be too cold for vegetable growth, or too cold to constitute a genial summerland home for the spirits? Then he should understand that to the refined spiritual body that grade of cold which effects us here produces almost no effect upon the higher spiritual realms, while there an exquisite grade of heat, which is too refined to be measured by any earthly thermometers, exists. This refined heat may be felt by sensitives and psychometers in the body. An ordinary thermometer can not distinguish between the poles of a magnet, the two ends of a crystal or the two sides of a human body, but one who is a sensitive and clairvoyant can at once feel the difference between the two, the one side presenting to the interior nature, the red, orange, and yellow colors in predominance, together with greater warmth, while the other pole presents more of the blue, indigo, and violet, and give sensations of cold.

The spirit realms extend around the earth in several belts or zones, one above the other, the higher belts or spirit spheres being more ethereal and divine than the lower, and are occupied by spirits, who, by becoming progressed and refined, have graduated from the spheres below. While a vast number of undeveloped spirits dwell on or near the earth, the first regular spirit zone around the earth has been estimated to be less than a hundred miles from the earth's surface, and extending about sixty and more degrees each side of the earth's equator. This is sufficiently high to be beyond all the coarse elements of the earth's atmosphere, although a very exquisite atmosphere, composed of all ethereal grades of matter, of which refined hydrogen is a prominent factor, is said by spirits, and favored by some important facts of earthly science, to extend through all the interstellar spaces and forming when polarized by the light of the sun and stars, the celestial bridgework over which all fine forces travel. Baron Reichenbach found that his sensitives perceived far greater beauty and freedom of the odic lights and colors when the atmosphere was removed, and this fact will show the importance of having the spirit realms above the main atmosphere of earth, in order to gain the glorious manifestations of lights, colors, forms, and motions that have been described in rapturous words by spirits and clairvoyants.

Not only are there regular belts, but intermediate islands, islands. These rest in a greater or smaller altitude from the earth in proportion as they are light or heavy. All spiritual substance has weight; so have spiritual bodies, but those persons who have lived a pure and unselfish life, possess an exquisite spirit body, which is so fine that it can be easily buoyed up to high and beautiful abodes by the weight of the ethereal atmosphere itself.

This chapter, from Dr. E. D. Babbitt's interesting work on “Religion,” continues with a description of the spiritual zones, the clothing of spirits, children in spirit life, the wealthy, the politician, the religionist, etc. See seventh page in book list for particulars concerning it.

Mutual Appreciation.

(To the Editor of the LIGHT OF TRUTH.)

Mr. J. K. Hurd, Albuquerque, N. M., writes: “Permit an old newspaper man and a very young Spiritualist (my conversion to belief in the new philosophy dating only from July last) to express his admiration for the beautiful make-up and elevated tone of your magnificent paper and for the uniform intelligence, dignity, and ability with which it is edited. The perusal of its columns has gone far to complete the work which an investigation of spiritual phenomena had commenced, its editorial page being especially efficacious to this end. Such utterances as find a place on the fourth page of the LIGHT OF TRUTH testify to the truth of one of the most conspicuous of spiritualistic theories—the bona fide existence and operation of modern inspiration. Your treatment even of ordinary social and political matters being high above that of the metropolitan secular press. Eminently the clearest, wisest, and most complete elucidation of the financial situation that has come from the pen of an American editor appeared in a recent issue of your paper, and that in an editorial of less than two hundred words. Since my change of religious views I have been a constant reader of the LIGHT OF TRUTH.

I enclose a few verses, which, if deemed worthy a place in your columns, I would be glad to have you publish. If not available I commend them to a great resting place in your waste basket.”

(Entered the Post Office at Cincinnati, O., as Second-Class Matter.)

THE LIGHT OF TRUTH,

PUBLISHED WEEKLY BY
C. C. STOWELL,
Room 7, 206 Race St., Cincinnati, Ohio.

Terms of Subscription.
This Light of Truth will be furnished until further notice at the following terms, in advance:
One year, \$1.00
Six months, 50c
Three months, 25c
Single copies, 10c

REMITTANCES.
Remit by Postoffice Money Order, Registered Letter or Draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks, so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. STOWELL, 206 Race Street, Room 7, Cincinnati, Ohio.

CINCINNATI, SATURDAY, SEPTEMBER 23, 1893

The Light of Truth cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whoever it is made known that dishonest or improper persons are using our advertising columns they are at once discarded.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.
When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.
Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.
Rejected ads will not be returned without postage accompanying same—nor preserved—after thirty days after receipt.

TABLE OF CONTENTS.

First Page.
A Tribute to my Mother, by Edson Tuttle.
Mrs. M. E. Williams.
Rev. M. J. Savage.
More Light.
Second Page.
Spiritualism—its Aims and Tendencies, John M. Knight.
Automatic Writing, Florence E. Alcott.
Was it a Spirit Test? by the Editor.
Phenomenal Cases, by the Editor.
Do Spirits Return.
More Truth-seekers.
Third Page.
Spiritual Science Department—Our Free Circle—Report of Success.

Verifications.
Miscellaneous.
Fourth Page.
Editorial.
News from Correspondents.
Fifth Page.
Correspondence.
Mediums and Lecturers.
Sixth Page.
Science of Spiritual Phenomena.
H. H. H. H.
Another Case, W. H. Meyers.
Antiquity of the Light.
List of Spiritual Books for Sale at this Office.
Eighth Page.
Locals and Personal.
News from Correspondents.

PENSIONS.

We have recently commented upon the growing habit in America to quickly change our opinions on public questions. The attitude of the public a month ago in reference to pensions, and the decided change on the same subject since, is another verification of the assertion that the American mind will soon be so erratic that in twenty-four hours the wind will be blowing from the opposite direction.

When the country was struggling against the advance of the recent panic every citizen was told to be more economical and recognizing that we all were continually so doing, each made the counter-charge that the fault laid with the extravagance in the government. Ourselves with others suggested that many not entitled to pensions were on the rolls.

From all hands the new administration brands these complaints, and ever anxious to keep in touch with the public mind made too great haste. Right and left, without a moment's warning, soldiers were stricken from the rolls. Instead of treating a pension in the nature of a legal judgment against the government, only to stop upon the proof of fraud, Hoke Smith without a hearing reversed the principal "that every man is presumed innocent until proven guilty," and in a star-chamber proceeding of his own began a wholesale onslaught upon pensions. The result is shown by well-authenticated reports from every section of meritorious pensioners being dropped from the rolls. Democratic politicians by wire and person became frightened, and the administration attempted to change its foot when it had gone too far.

The sense of justice in the American heart was touched. In the elections this fall we predict that Hoke Smith will cost the loss of Ohio. The following from the retiring commander-in-chief, General Weisert's address at Indianapolis, shows how widespread is the reaction:

"Recently we find scores of worthy veterans, some above the age of three score and ten, yes, four score years, many suffering from wounds received on the battle field, or disease incurred in the defense of their country, or other disabilities which are covered by law, cut off from the pension roll without first making proper investigation. During the past three years some of those who were not the friends of our country during that mighty contest from 1861 to 1865 have taken every means within their power to create public sentiment against pension laws and pensioners. Unwarranted statements are made against the pension roll. No facts are advanced to substantiate the statements made. The pension laws of our country effect the interests of veterans of various wars, but somehow this indiscriminate taking away of pensions affects only those who served in the war against treason and rebellion. Neither does it favor any system that permits those whose loyalty was never justly questioned to pass upon the merits of veterans who served honorably in the Union army or which takes away or cancels the payment of a pension lawfully granted, without first investigating the case and permitting the pensioner to be heard, which should be done at the expense of the government which demands the additional proof. In such cases it would be but justice to inform the suspended pensioner what further steps the government demanded in the premises. No pension should be canceled until the government has proved it fraudulent or undeserved. Action should be taken to secure the reinstatement of all worthy veterans who have been dropped or suspended from the pension roll.

If we are right in our prediction this government of ours will gradually extend its function. Already it assumes the exclusive right to control the issuing of all paper money. In times like the present all wish it could expand the currency quickly. When it was making large disbursements to carry on the late war prices were rising, and the prosperity of that hour was credited to the government. If Nationalism is on the increase and the government is expected to take a hand in putting money into the channels of trade, what better step could be taken in that direction than to get rid of the pension strife by once for all declaring that after thirty years of experimenting with pensions that it is the judgment of all that every soldier who received an honorable discharge is entitled to a pension. The money paid out would pass into general circulation and go a great way toward stimulating industries and advancing the price of wheat and other products of labor.

CHICAGO SLUMS.

The Review of Reviews contains an Englishman's estimate of the Colossal Chicago. Everything is big! large! tremendous! gigantic! colossal! Even the slums. He says they are worse than those of London, because, principally, the London rookeries are substantial brick and stone structures. In Chicago, however, they are mostly of wood, and when wood decays, as is the case in many instances, the consequences are more deplorable than anything in London. The writer says this was confirmed by sociological experts. One of these, a lady, at present engaged by the national government in investigating and reporting on the life and homes of the poor in Chicago, was appealed to, and the Englishman suggested that it was due to the large foreign element in the population. Whereupon the following colloquy ensued, which shows how the Churches play into the hands of vice and

crime, while the boasted American free press stands off and

watches the unclean combination, afraid to utter a protest: "On the contrary," she replied, "the very worst places in the city are inhabited by native Americans." And she showed me the official chart of one of the lowest streets, on which the tenements were marked white when occupied by native Americans, black when occupied by foreigners. The rooms to these carefully ascertained facts knockers were white. These foreigners were responsible for the darkest shades of Chicago life.

"Is this state of things allowed by law to exist?" I asked. "Certainly not," replied the lady. "It exists in flat contradiction of every municipal ordinance."
"Can nothing be done to enforce the law?"
"The very men whose duty it is to enforce the law are the nominees of the classes interested in violating it."
"Can you not rouse the Churches to combine and put a stop to this municipal corruption?"
"The Churches"—the lady spoke with infinite scorn—"the proprietors of the worst class of property in Chicago are leading men in the Churches. I have more hope of arousing the poor Polish Jews to a sense of their civic duty and opportunity than the Churches. The Poles, poor as they are, and ignorant, do want to lead a decent life."

"Is there no one who will stir the public conscience on these questions? Have you no pressmen who will dare to do it?—no journalist of the heroic type—no knight errant of the pen?"
"We tried to induce the proprietor of one of our leading newspapers to take up the matter on his own account, and to compel the municipality to do its duty. But he absolutely declined. He said he would publish signed communications from us, but he could on no account commit the paper to the crusade. The reason he gave for his refusal was that the persons most concerned in the maintenance of these abuses were among the principal men of the city, and, though he fully admitted the justice of our complaint, he dared not alienate them. It would ruin his paper."

If this were published in a dime novel it would be fiction, and believed accordingly. Being a part of a prosy article on the civic life of the second city on this hemisphere, it excites nothing but disgust. The mob hoots, the courtizan yells the Churches pray, and the gin mills turn the screws.

For less infamy than this Babylon fell. But the great heap of evil, ignorance, and folly always holds an even measure, and like the earth, of which it is a part, must have its vents in volcanoes. Equilibrium of the mass is the prime effort of the forces operating it. Babylon was a volcano. When it fell the fires oozed and seethed until Athens and her Acropolis went down in her "slums." Then the vent burst forth in Rome. The Coliseum walls attest something of the barbaric "slums" that carried Rome into the mortar box of evolution. The present vent is Chicago, the modern Babylon. When will her fate be marked on the dial of time? Where will Chicago be when her "slums" stop the great clock of her destiny? Easy queries, are they not? Let Chicago Christianity give the first answer. Then let the saloons answer, and let the free press record them.

THE FAKE PANIC.

No word seems more popular or more generally used than the word fake. It often puzzles the hearer to know just what is meant. Among the small boys everything taken from a school-mate or out of a neighbor's yard is faked. Among his elders everything that falls to come up to a certain standard is either "no good" or a fake.

After scouring the heavens to see what has become of the late flurry which so recently filled all space, we are compelled to lay down our telescope, and, in the language of the hour, call it a fake panic!

A few weeks ago the LIGHT OF TRUTH made the claim that the press had talked us into a scare, and the panic when once here would remain, silver or no silver, until the press talked us out of it. When that engine of public opinion is once oiled up she makes good speed: You will recall how they have spluttered and talked of late—such as "dispatches from various industrial centers bringing cheering news," "Carnegie's plant started, giving employment to 2,000 men," "the Braddock Wire Works has resumed," "manufacturing places in New York, Pennsylvania, Rhode Island, Massachusetts, and other States show that the worst is over."

Their editorials which so recently were entirely devoted to the demonstration of how the "purchase of silver had brought it on," "that the Sherman law must be repealed," etc., etc. Through these columns we maintained that the government had not lost in the shrinkage in value of all the silver bought under that act as much as the loss in one line of railway securities since the Barring failure. We hope the patrons of the LIGHT OF TRUTH were not selling their stocks, their wheat, and other property under the impression that the panic was real or that the shrinkage in values would continue.

Parliament of Religions.

On Monday, September 11th, all religions of the world were represented by duly credited delegates to the Parliament of Religions. On the Sunday preceding a Buddhist scholar delivered an address at Unity Church. He made the claim that the people of India are of the same stock as ourselves—Aryans, and the founder of Buddhism taught doctrines similar to those of the founder of Christianity. He showed that the first sermon of Buddha and the sermon on the Mount were essentially one, criticized the people of this country for not living up to the teachings of Christ.

The local preachers in their various pulpits made "jingo speeches," claiming the Christian religion had nothing to fear from competition, that it would soon absorb all others. This was not a very promising way to begin a parliament of religions. The less said about the relative merits of the different Churches the better—invidious comparisons are out of place.

The Christian representatives will no doubt be very patronizing to the Orientals, but they will have to look well to their speech, as the Eastern representatives are masters of the subtleties of philosophic thought.

The great audiences in attendance will no doubt approve the spirit of toleration whenever shown. We hope the delegates will strive to outshine each other in liberality.

The Opinion of an Opinion-Moulder.

The Buffalo Evening News devotes a column of its space to an editorial on Spiritualism, taking its cue from the work at Cassadaga Camp, and concluding the whole summary of the subject with the remark that in a "literal sense" "we are such stuff as dreams are made of." Of course a newspaper which in its own estimation makes and unmakes governors and presidents could hardly be expected to endorse any research of mankind outside of its own office, upon the verity of a life beyond the grave.

We think the editors of the News can better serve their masters by confusing the people on the tariff, bolstering up infant industries, and continuing their abuse of President Cleveland, and let Spiritualism alone. An Abyssinian expressing an opinion on the architecture of the Chicago Auditorium Building could not display denser ignorance. Those who have greatness thrust upon them and who would public opinion, at the ordinary editorial salary, frequently invade strange domains with as little compunction as fleas. The News should stick to its text.

Denying spiritual phenomena is undermining the Church, and preachers who join in this materialistic cry, are foolishly aiding in their own destruction.

A Job for the New Organization.

One of the first measures, that might be suggested to the new organization of Spiritualists, to be fostered or carried out, is a petition to Congress to restrain State legislatures and municipal authorities from making laws against our mediums, or such who are recognized by regularly organized and chartered societies, either holding authority from the State or the national organization. This act would, at the same time, give the national body a recommendation and influence, and attract to itself the working body of Spiritualists, and consequently the power needed for support and continuity.

Let the petition embody in terse expression the knowledge we have, our aims as a body, and the expected results. Let the same be signed by the full body with name of State attached, and if considered practical, a long list of Spiritualists as a supplement. But let the latter be very long if the attempt is to be made at all. Less than one million will have no effect. It can be easily accomplished, and, by a little effort, it can be made many millions.

Such a petition is an honest appeal, and can not be altogether ignored, even if it gets a hearing before the public without a resolution in our behalf. By going direct to headquarters we gain the respect of State authorities, and may open the way for something in our favor in the end. The unexpected sometimes happens, and none can tell what influence a body representing millions has until its powers are tested, or what a few millions of names may have when accompanying a petition.

"In life's earnest battle they only prevail,
Who daily march onward and never say fail."

A WRITER in last Sunday's Commercial Gazette, referring to spiritual seances, says: "The city authorities should protect the ignorant and gullible, and rid the town of a religious game that leads to insanity and suicide, and aggravates poverty by getting the money of the poor by false pretenses." Yes, that is right, but no discrimination should be made in favor of one "religious game" over another. The Christian Church pastors and revivalists have made more insane people than all other of the world's religions put together, so proven by statistics at the asylums, where there are ninety-nine insane Church members or believers in Christianity to one Spiritualist. And as for getting money out of the poor by false pretenses we can help the writer to secure a good catch in that Church which keeps patrons in ignorance for the sole purpose of guilting them, and pretending to own several original holy coats that Jesus wore, and for which an admission is charged to those who desire to get a glimpse of them. And furthermore, for charging a fee for obtaining forgiveness of sins of souls in purgatory. All this might be safely included in the charges of receiving money under false pretenses.

"COLONISTS should go forth to plant the Christian religion on the shores of the Congo as the Pilgrims planted it in America," said Prof. Straight in his speech on African civilization in Chicago the other day.

If history should repeat itself, and it usually does, the picture of Christianizing the Congo Valley would not be a very pleasant daub for posterity to gaze upon. So far as the Pilgrims plowed, harrowed, and laid the foundation for the present New England commercial prosperity, they have done well enough, and their best monument is reared in that prosperity, but their religion was and is a stench in the nostrils of all clear-headed people. If the Congo Valley is to be Christianized after the manner of the Pilgrims, how long will it be before some ham colored heretic is strung up for witchcraft? Thousands of missionaries and millions of gallons of American whisky have already been sent to Africa, and the best evidence of their influence is found in the fact that Africa is three thousand years behind the times, and the slave trade there is the blackest blotch upon human kind.

A COMMITTEE of workmen called upon their employer and asked for a raise of wages. The employer staggered the committee by saying he was going to shut down the whole works and then discharge them all. But what are we to do? How are we to support our families? How are we going to get food? were the questions fired at him in great alarm. "I don't know, my boys," replied the manufacturer. "Times are hard, and I can not run my business. I guess you will have to eat the roosters you wore on your hats last Fall."

This tells the story, and the story is likely to be repeated when election time comes. The laboring masses parade with flying colors on their labor-day, and the air is filled with booms and hurrahs and the great things they are going to perform in the way of righting their wrongs. When election time comes they walk up to the trough and eat the old sop and vote the old ticket, then pick up their dinner-buckets and resume business on the old basis.

We trust that all our spiritualistic contemporaries will copy the following paragraph from the Boston Herald:

By way of corking up the announcement of a noted medium that President Lincoln was an ardent Spiritualist and had a medium living in the White House, Hon. Robert T. Lincoln has issued a card stating that there is not a word of truth in the allegation nor any foundation therefor. That settles it.—Boston Investigator.

That settles nothing. The testimony is printed in Mrs. Maynard's book and stands valid. The author is an honest woman and speaks from absolute knowledge and experience. She has recently passed to the beyond, however, and can not appear on a witness-stand after the requirements of the courts. But she lived long enough after the printing of her book to have met a challenge. Why was it not made then?

If THOSE who regard Spiritualism as a delusion were consistent in their opinions what must they think of Christianity, considering that it is based on tradition and theory only, while Spiritualism at least has phenomenal facts on which to build its philosophy? Whether these phenomena are the work of spirits every one must decide for himself. So far nine out of ten investigators have accepted the theory of spirits—among them many scientists of note—and these believers have formed themselves into a body called Spiritualists. This is a right we claim by virtue of the United States Constitution, and future interferences at our meetings will be resented through the United States Courts.

"ONE of the mightiest forms of unbelief the world has ever seen is Spiritualism," says the Herald of Gospel Liberty, a Christian Church paper sent to us marked. The quotation can be applied to Christianity more fittingly than to Spiritualism, because the former disbelieves phenomena, the foundation of its own religion, while the latter does not. Spiritualism may disbelieve in the false doctrines manufactured to order by priests and accepted by the ignorant of the Church but if that is a sin, we will take our chances on it. Ta ta!

Dayton, O.

The friends here are struggling along after a fashion. They have a neat hall and much good talent for their own use, if they would develop it. The members are in earnest and enthusiastic, especially so is Brother J. C. Cox and family. Judge E. Thompson gave them seven very interesting talks, replete with the force of many years of intelligent and honest investigation. There are many others just as earnest as the friends named, but I can not recall their names. Good mediums who will stop here for a day will find a warm welcome and be loyally entertained. TRAVELER.

National Delegate Convention of Spiritualists.
At Chicago, Ill., September 27, 28, 29.

All societies throughout the United States are invited to select delegates to the convention as above stated, for the purpose of forming a permanent national association with annual conventions for the consideration of the best interests of Spiritualists and the formation of an executive committee. All subjects of vital interest to Spiritualists will be practically considered and a means adopted for a more rapid progress, as well as to prevent imposition by legislation.

A large number of delegates have already been selected and notice is being daily received of representatives being appointed to this convention which promises to be the most important in the history of Spiritualism.

Every society should be present by delegate authority to participate in the important deliberations and decisions which will naturally arise.

All officers of societies who have not received the call from the corresponding secretary, should write to him at once.

MILAN C. EDSON,
THRO. J. MAYER,
O. W. HUMPHREY,
HENRY STEINBERG,
ROBERT A. DIMMICK,
ROBERT A. DIMMICK, Corr. Sec'y.

Washington, D. C.

The convention will be called to order at 12 noon at the hall No. 77 Thirty-first street, and proceed in the regular order of business.

Delegates to the Convention.

Louisville, Ky.—Dr. H. Wilson, Dr. Thos. McAbey.
New York City—Henry J. Newton, Giles B. Stebbins, Mr. Bowen, Thro. Price, Geo. W. H. Parsons, Mrs. Florence White.
Pittsboro, Ind.—Dr. H. V. Swearingen, Mrs. H. V. Swearingen.
Cincinnati, O.—John Mabus, Dr. C. E. Ford, Mrs. C. E. Ford, Mr. Schrader, Mrs. Schroeder.
Rochester, Ind.—Major Bitters, Dr. P. P. Bitters.
Buffalo, N. Y.—J. W. Deunis, Mrs. H. R. Mathison, Mrs. Betsy B. Chick.
North Situate, Mass.—Mrs. Mandana C. Morris, Mrs. Dr. A. Lamon, proxy.
Grand Rapids, Mich.—Mrs. K. F. Josselyn, and other to be elected.
Hammonton, N. J.—A. J. King.
Topeka, Kas.—Mrs. Lillian Wood.
St. Paul, Minn.—P. E. Irvine.
Cincinnati, O.—Mrs. G. B. Harrison.
Washington, D. C.—Milan Edson, Robt. A. Dimmick, Henry M. Bigbee, Mrs. Katy Rowland.
Lynn, Mass.—John W. Kratz, A. E. Dodge, Mrs. A. E. Dodge, Geo. W. Herrick, Mrs. Geo. W. Herrick.
Chicago, Ill.—Illinois State Association—Jas. Bruce, Mrs. Dr. Merrill, Mrs. S. Lowell, Dr. G. W. Carpenter.
Pittsburg, Pa.—John McElroy, Henry Metzger, John H. Knight.
Denver, Col.—Mrs. E. A. Wells Bell.
Columbus, O.—J. J. Beard, S. J. Woolley, Elizabeth Colt, Jessie Beard, Dr. Blish.
Stuttgart, Ark.—J. R. Alter.
Chicago, Ill.—C. M. Seckner, Wm. Miller, M. Stewart, Geo. Elchberger, H. Dalton.
Joplin, Mo.—Dr. Jas. DeBuchanan.
Washington, D. C.—Rev. E. B. Fairchild, Dr. Theo. Hansmann, Dr. J. F. Simmonds.
Dayton, O.—Judge Elihu Thompson.
North Topeka, Kan.—Jacob Wilder, A. Markley, E. F. Backer, Mr. Hilber.
Minneapolis, Minn.—Merrill Mac Island—Dr. S. N. Aspinwall.
Minneapolis, Minn.—Park Association—Mrs. Beattie Aspinwall.
St. Paul, Minn.—W. H. Bach, Dr. F. Barton, R. U. D. Kraus, Mrs. Nettie Howell.
San Francisco, Cal.—J. M. Sloper, and additional delegates.
Olympia, Wash.—Geo. A. Harnes.
Washington, D. C.—Mrs. M. E. Palmer, and additional delegates.
Springfield, Ill.—Rev. Anna Blanchard Leper, David N. Leper.
Jackson, Mich.—Dr. Virginia Rowe.
Cheshire, Conn.—E. C. Hingham.
Bloomington, Ill.—Mrs. Imogene Akers, Major W. Packard.
Montpelier, Ind.—Indiana State Association—Dr. S. A. Thomas, and additional delegates.
Clinton, Iowa—Iowa State Association—Olive A. Blodgett, Will C. Hodge, H. H. Roberts, Dr. T. W. H. Smith, C. Smith.
North Lansing, Mich.—Hastlet Park Association—Dr. A. W. Edson, Mrs. Jas. H. Haslett, Melvin A. Root.
Lily Dale, N. Y.—Dr. E. C. Hyde.
Elmira, N. Y.—W. M. Merrill.
Grand Lodge, Mich.—Abbie Sheets.
Lily Dale, N. Y.—S. E. P. Union—Dr. W. S. Rowley, Mrs. J. D. Walker, Frank Walker, Prof. H. D. Barrett, E. W. Sprague, M. E. Cadwallader, B. B. Hill, Hon. E. W. Bond, Mrs. E. A. Walters, Wm. Preits, Mrs. E. J. Demorest, C. S. Hubbell, S. A. Proctor, Mrs. R. S. Lillie, T. J. Skidmore.
New Orleans, La.—Capt. J. H. Massie.
Dayton, O.—W. H. Meyers.
Minneapolis, Minn.—O. J. Johnson, Mrs. H. E. Leper.
Alternates.

In addition to the foregoing list of delegates already selected to attend the Chicago Spiritualist Convention at Chicago, Ill., September 27th, 28th, and 29th, there are many other places where they will elect delegates during the month, and it is estimated that at least from 200 to 250 delegates will be present at the calling of the roll when they convene on September 27th. There are many already selected, but the secretary has not as yet received the official report. It is requested that the Christian names be given in all cases in rendering a report, so that it may be complete.

All societies which have not reported through their officers should send in their report at once.

General instructions will be sent to delegates where to report on arrival in Chicago, prior to the convention. These will be sent about the 15th inst. to the addresses as far as obtained.

The railroad rates are the same as fixed to World's Fair visitors, and no special rates could be made.

After the 15th inst. all communications to the secretary should be addressed to him at 77 Thirty-first street, Chicago, Ill.

The following instructions to delegates to the National Convention of Spiritualists at Chicago, Ill., September 27th, 28th, 29th, are issued by the committee.

It is desired that all delegates as soon as convenient after arrival at Chicago should call at the headquarters of the secretary, No. 75 Thirty-first Street, and have their names and city addresses recorded.

Information relative to accommodations will be cheerfully given by calling at the above number.

Credentials of those who have not already sent them to the secretary should be presented on arrival at headquarters and filed.

Delegates who can conveniently do so are requested to bring with them such banners or emblems as would add to the decorations of the convention hall.

A list of hotels and boarding-houses favorable to our friends and all interested in the convention will be kept at headquarters for the convenience of those who wish such information.

All Spiritualists are invited to be present at the Delegate as well as the Mass Convention. Fraternally yours,
R. A. DIMMICK, Sec'y.

Painesville, O.

Through the columns of the LIGHT OF TRUTH I beg leave to bring greetings to its many readers and friends with whom I came in contact during my late visit at Lake Brady. Prostrated by illness, among strangers, as I supposed, I found Lake Brady campers a band of warm-hearted, loving friends, who ministered to my every want with untiring faithfulness, and to whom I wish here to express my heartfelt gratitude.

Lake Brady is certainly a beautiful place for a camp, and while its management and visitors hold to the principle of fraternal love and aspiration for spiritual growth, which was so manifest this summer, it will assuredly be blessed by angel visitants and be prospered by the invisible hosts whose baptisms of healing and strength were so plainly sensed, not only by the writer, but by others on the ground whose physical powers were too heavily taxed by the change from home to camp life.

Where the angels are with us and bless us, surely we may cast fear to the winds and tread with firm steps the paths they have marked out for us.

The gentlemanly president, Mr. Lee, and Manager Stoffel, as well as Chairman Street, are worthy of great commendation for their energy and effort to make everybody comfortable and happy.

My last three days at Brady's Lake, during convalescence, with the constant companionship of a little band of our best workers and their unseen helpers, were days never to be forgotten, but will ever be recalled as among the brightest treasures in what seems sometimes a peculiarly lonely life. My angels guide each footstep and speedily replace the shadows with the sunshine of great love and peace. We may meet never again in the mortal, but sometime somewhere.

MYRA F. PAINE.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo River, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

VOICE OF THE PEOPLE.

Written for the LIGHT OF TRUTH.

SCIENCE OF SPIRITUAL PHENOMENA.

H. HANDRICH.

E. S. in *Planchette* says: "A writer in *Human Nature*, under the signature of 'Honestas,' is of the opinion that death, though carrying with it vast change, does not so completely alter our nature as to render mundane intercommunication impossible. The laws governing the physical conditions of the next sphere must be in harmony with those which rule this; these laws being only an outgrowth from those of our present condition and correlatives of them." Concerning the restriction of spirit communication to the limited bounds of a medium's presence, the writer says: "Within our coarser earth body dwells an ether body, which derives its elementary sustenance from the ether or odic element, from which this world has grown with its plastic, centralizing tendency. Our ether body manifests its presence in the nerve aura, or odic element (first noticed by Baron von Reichenbach) in the streaming forth of organically centralized ether element, which sustains this ether body in the same manner that the food and earth elements, which the organism assimilates support our bodily condition."

A double action is thus carried on in the animal organism, namely a drawing of supply from the centralized ether elements, simultaneously with that of the primary ether or odic element. In the mesmeric fluid which passes from the mesmerizer to his subject, the odic force is transmitted; and a connection is established between the two, sufficiently primary to mediate a physical correspondence between them. Here is the key to the solution of the problem of spiritual manifestations.

These are divisible into psychical and physical. The psychical effects are produced by an action akin to the mesmeric action, that is, the mind of the operating agent, by an action of the will, throws a current of the odic power of its nerve aura on the nerve aura of the terrestrial being, and an effect similar to that of the mesmerizer upon his subject results a phenomenon too well known to need explanation.

The second, or physical, effects arise from an action upon the free nerve aura of the body of the medium, which aura enables the spirit to create an organism or mechanism, rendering action upon our ponderable matter possible and allowing of the production of the physical phenomena.

This centralization can only, however, take place by means of the nerve aura, enabling a condensation into ponderable matter to be effected. The invisible world, in reality, the permanent and lasting state, from which the soul brings its immortal principle of life. It also has the power of mediating the coarser elements of its earthly condition. But the terrestrial mediation can only be effected by the aid of an organism fitted for that special object and use. This mechanism our earth body furnishes. The spirit soul does not possess this; its organism is finer. By the transition called death the soul parts with this material organism. But to enable a spirit to operate upon material things, an organism has to be formed or adopted for that purpose; this embodying can not, however, take place unless aided by the organic nerve aura of a living being. In the embryonic evolution the mediating element is the material one; and here, too, in obedience to laws of development, the embryo being, once having attained its growth, takes its place on earth with an independent central self existence. The spirit soul, when incarnating itself in a material envelop can only do so by the aid of the nerve aura of a living being, upon which it only momentarily acts, which action is rendered possible by the accident of an affinity, enabling a temporary use to be effected, this use being restricted, however, within the narrow limits prescribed by the supply which the organism of the medium furnishes, and further, subject to endless interruptions from external causes; as, for instance, over excitement, or alarm, or atmospheric changes.

The uncertainty of spiritual phenomena; the difficulty of prolonging their duration beyond a few minutes, and more especially the difficulty of giving a continuity to the more developed forms of spirit appearances, confirms this view of the dependence of visible, tangible, spiritual manifestations upon our organism, and the necessity of an agreement of our natures with the spirit operating upon the nerve aura of the medium.

Consequently the phosphorescent ball, which is often seen, this consisting of the luminous odic element emanating from the manifesting intelligence and combining itself with the nerve aura of the medium.

Written for the LIGHT OF TRUTH.

ANOTHER EXPOSE.

W. H. MYERS.

Just a few days ago one of our dear orthodox friends, who has been very solicitous about the salvation of our soul, called our attention to an article in the *Commercial Gazette*, purporting to be an exposition of the fraudulent methods practiced by a well known Cincinnati medium. This clever friend, so kind, so just, and so true (?) with his great philanthropic nature beaming with radiance and with his countenance aglow with an "I told you so" expression, said, "There, now, is your Spiritualism, rotten and rank to the core, and it is only a question of time until the 'dupes' will waken up to the fact that the entire rank and file of Spiritualists are victims of some heartless wretches, perfidious, and the 'phantoms' will fade away as the mists before the morning sun."

That there are unscrupulous and dishonest people sailing under the sacred garment of mediumship, we do not deny, but that Mr. Willis belongs to this class, no fair minded and honest man dare say.

This is truly a day of exposes, and in justice to the cause of truth we wish to chronicle the fact that two "mediums" have been caught "dead to rights" in Van Wert County, Ohio, within the past six months. The mediums in question are both members of the M. E. Church and stand between the living and the so called dead, heralding the glad tidings of joy, proclaiming the unspeakable mercy of a loving and just father above, standing upon the brink of time and dangling the sinner and ungodly over the sulphurous flames of hell, using the general manager of the eternal fire-works as the chief "scarecrow" to force the unrepentant into the "narrow path" that leads straight to the pearly gates of endless felicity. One of these mediums, Rev. John R. Hall, Jr., a smooth-tongued rascal, clothed in sacerdotal robes, came here a few years ago to break the bread of life to the morally corrupt and to brighten the prospects of the redeemed. He succeeded amazingly well saving souls, and many were the prodigals who came flocking home to their father's house. He devoted his spare time to horse-racing and wringing money from "dearly beloved" parishioners. In this he even succeeded better than in his pastoral work. His victims who paid dearly for his prayers and psalm singing, finally grew tired of paying his debts, which had run up into the hundreds, and accordingly sought redress for their grievances by instituting legal proceedings against him for dishonesty in general and fraud in particular. Just what the result will be no one can tell, but it is not unlikely that he will continue in his "God-called" profession in saving the ungodly, victimizing

ing the unsuspecting and doing odd jobs in general for his dear Lord and Master.

The next one is that of the Rev. I. R. Henderson, of Lima, Ohio. This old misery of human creation has been at the head of the Church in this district as presiding elder for years. Some of his members became satisfied some time ago that the reverend had at divers times done violence to the truth, but as it was done in the name of Jesus little or no attention was paid to it. Early this last Spring some outside parties caught the old vampire and libertine "dead to rights" in his clandestine, love-making, heavenly, nocturnal visits to some of his female members who were just entering the bloom of womanhood. What a beautiful soul inspiring spectacle! An ambassador of the holy child Jesus, with his head whitened by the storms of nearly seventy years sinking himself in the cesspools of sensuality, and trying to take the advantage of innocent girlhood! He confessed, he "sawled," and prayed, was forgiven. Enough to make the fallen angels blush. But to day the old reprobate stands at the head of the columns of whitewashed sinners, proclaiming the unsearchable and unutterable riches of a smiling providence and it all goes down to the glory of God the salvation of the world. Let a few mediums be caught in similar positions, and where will it end? Don't cry for "sweet charity," that has been the wait for ten years, and the more charity that is extended the more crimes are committed in its name. Let charity come when needed, but for the present truth will subvert the purpose.

"ANTIQUITY UNVEILED."

Innocent III, once Pope of Rome, writes a communication, of which the following is an extract, followed by the editor's comment:

"I am desired further to state that psychology is the main instrument used by spirits to lead those astray who seek to give the truth of spirit intercourse with mortals to the world. By our psychological power exerted upon them, we confuse their senses, and thus cause them to act in ways that will lessen or destroy their influence. The fact is that as spirits we are adepts in the use of this power, and we use it for the purpose of propagating our ideas, wherever we think it will serve our purposes. We often carry this power to the extent of obsessing and possessing those whom we feel can obstruct the propagation of our views."

The editor of "Antiquity Unveiled" comments as follows on the same:

This spirit utterance comes from one of the most powerful and successful psychologists that ever swayed the thoughts and actions of mankind by the masterly exercise of that mysterious power. As a spirit he continued, as he testifies, to exercise that power upon spirits and mortals, as an adept in the knowledge of its use. Who can doubt but that every step, stage, and condition of the movement known as Modern Spiritualism has been beset and interfered with by this terrible opposing power. In view of this undoubted fact, what is the lesson it teaches and the duties it points out to the friends of truth? Is it not that they should be ever on guard against the operation of this subtle hostile power, and in every possible way studiously avoid contributing to its successful exercise, by the most rigid observance of rectitude on their part, and the avoidance of condemning mediumistic sensitivities for thoughts, words, and actions which are less their own than those of their spiritual enemies, who besiege them and seek to degrade them by the exertion of their infernal influence over them. If Spiritualists generally would pursue this most reasonable course, in the very nature of things, the fell influence of these spirit enemies of human welfare would soon be rendered impotent to do further harm, and they would themselves be relieved from a spirit condition that at least must be misery itself. So long as Spiritualists continue to cling to the creeds, dogmas, doctrines, tenets, ceremonies, observances, and practices to which these spirit bigots devoted their mortal lives, just so long are they contributing to the continuance of a power in spirit life which is descending with crushing force upon us, and staying the march of human progress as nothing else could or would do. It is right at this point where the final battle is to be fought, which is to give a final triumph of truth over error; and this seems to be the very point which so many half-hearted friends of truth in the spiritual ranks seem so much to dread and desire to avoid. Truth and error can not exist together. Error must yield her power. The truth this spirit discloses showed how incapable he was of profiting by his experience. He was conscious that his power to effect further deception was gone. He was however a wiser spirit when he left, and may we not hope a better one?

Other such interesting passages may be found in this book, which is for sale at this office. See price-list, seventh page.

If Not Spirits, What?

(To the Editor of the LIGHT OF TRUTH.)

The True Life says:

"If spirits can be photographed, as mediums say they can be, it proves at once that they are not spirits. The spirit of God is a pure, divine essence that can not be put on paper or anything else that is material. Spirit is that refined substance that no material individual can comprehend, any more than he can comprehend what the air is. You know that the air is a force; you may theorize about it, but you can not tell what it is. It is impossible for the pictures of spirits to be put on paper or anything else."

"If spirits" "are not spirits" what then are they? It is not claimed by the profession that these apparitions appearing on the negative plate with the mortal photographed are divine, but very mortal like ourselves, consequently partly material, and not simply an "essence." Nor are level-headed Spiritualists or mediums desirous of being reduced to the "divine essence" referred to. It would be too much like losing one's individuality on the orthodox resurrection plan, viz, that of the ego lying in the grave and "the soul returning to God who gave it."

It is the soul which makes the ego conscious, but without the magnetic or spiritual body—developed in conjunction with a material body—the spirit, so-called, could not exist as an individualized entity. This "spirit" is the intelligent principle or fact materialized at seances; moves the hand of mediums automatically and writes messages; moves objects around a room under proper conditions; shows itself to clairvoyants by photographing itself correctly on the retina of the sensitive eye; whispers to clairaudients words of consolation and hope; impresses words and thoughts on the brain of the intuitive individual; and delineates itself on the photographer's plate when the operator is mediumistic. If these objects are not spirits, what are they? "A rose by any other name would smell as sweet."

NEMO.

Two women in New York State have asked Governor Flower for permission to wear trousers while doing their farm work. Without permission they would be subject to arrest and fine, or both, just as if they were real criminals. But such cattle as bidders, heelers, bribers, gamblers, procurers, baby-farmers, etc., stand in no fear of being molested while engaged in their respective professions—trousers or no trousers. Such is the consistency of law. When will the people take a hand in the elections and reverse some of the existing laws that are only a detriment to honest labor?

SPIRITUAL BOOKS.

For Sale at the Office of
THE LIGHT OF TRUTH,
Room 7, 206 Race St., CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of Spiritism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Stamps will positively not be taken in payment.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

The *Convent of the Sacred Heart*, by Hudson Tuttle. This book is a treatise for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love this country, their religion and their God. Price, in paper, 25 cents; in muslin, 50 cents, postpaid. For sale, wholesale and retail, by C. C. Stowell, for agency address Hudson Tuttle, Berlin Heights, O.

Life in Two Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The spiritualist will be delighted; the investigator will find it valuable; and the Church member gain a full and perfect idea of the teachings of Spiritualism. 243 pages, postpaid. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause. For an eight-page tract, designed to give a clear and comprehensive view of Spiritualism and the character of its supporters. Single copies 3 cts., 100 copies \$1.50 postpaid. Address C. C. Stowell, Cincinnati, O.

From Soul to Soul, by Emma Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by the poetess. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, \$1.50.

Was Abraham Lincoln a Spiritualist? by Mrs. N. C. Maynard. The most remarkable book of modern times. 12 pages, cloth and gold, 16 illustrations. Price, \$1.50.

Antiquity Unveiled. Ancient voices of spirit realms disclosing most startling revelations, and the origin of the spirit world. The origin, introductory and conclusions by the compiler. Comments on the spirit communications by J. M. Roberts, former editor of *Mind and Matter*. Price, 50 cents, postage 1 cent.

Trinitarianism, by Hon. A. B. French. Contents—Dedication; Life sketch of the author by Hudson Tuttle; William Denton; Legends of the Buddha; Mohammed; Joseph Smith; Jesus Christ; Future Life; Anniversary Address; Egotism of our Age; What is Truth? Decoration address, 300 pages, cloth, 75 cents, postage 1 cent. Pocket Edition, price 15 cents.

A Little Pilgrim, by Mrs. Oliphant. A pretty story, full of spiritual thought and food for investigators. A good book to introduce to those who are new to spiritualism and comfort. Pocket Edition, price 15 cents.

A Romance of Two Worlds, by Marie Corelli, author of "Wormwood," "Thelma," etc. No. 8 of the Delmore Series. Price 50 cents, postage 1 cent.

The Occult Forces of Sex, by Lois Waisbrooker. Three pamphlets in one binding, entitled: "From Generation to Regeneration," "The Sex-Question and the Money-Power," "The Life Between Two Thieves." Price 50 cents.

Helen Harlow's Vow, or Self-Justice, by Lois Waisbrooker. This book is based upon principles which will help men and women free themselves from the thrall of social despotism and wage slavery. It should be found in every household, and its teachings promulgated by every parent. Good paper, well bound, good likeness of author. Illustrated. Price, \$1.50.

Spiritual Songs, (hymn sheets, words only). Containing all the popular hymns for congregational singing. Among them "Happy Greeting," "Beautiful River," "Rejoice and be glad," "Sweet Bye-and-bye," "Well beyond the River," "Nearer, my God, to Thee," etc. 8 pages. Price \$1 per 100, postage 25 cents.

Life Beyond the Grave, or Positive Proof of Immortality, by Dr. Wilson Nicely. A 32-page pamphlet of phenomenal experience. Price 10 cents, postage free.

Poems, by Edith Willis-Linn, the inspired and gifted daughter of Dr. F. L. H. Willis. This volume contains excellent spiritual poems, it is highly praised by critics and the press, and appreciated by all readers. 16mo, cloth, 167 pages, with portrait of author. Price \$1.00.

Religion as Revealed by the Material and Spiritual Universe, by Dr. Edwin D. Abbott, elegant 16mo, cloth, containing 365 pp., muslin stamped in black and gold. Price \$1.25, postage 10 cts. This work gives a triumphant array of facts and principles in proof of spiritualism established by the hopes of joy in place of the fearful old dogmas. F. J. Wilbourn, M. D., says: "I have read works which are worth several times their weight in gold, such as those written by Epes Sargent, C. B. Scribner, Maria King, etc., but Abbott's Religion, in some respects, far transcends them all."

Spiritual Songs, by Mattie E. Hull. For the use of Circles, Campmeetings, and other Spiritual Gatherings. Price 10 cents.

Psychic Studies, "Know Thyself," Spiritual Sciences, and the "Higher Aspects of Spiritualism," by Albert Morton. This book contains: Biography and lecture by Alfred Russel Wallace; Advice to mediums; Variation of heredity and life forces; Education in physiology; Magnetic healing; Psychometry; Spirit phenomena, and many other essays on similar subjects. Price \$1.25, postpaid.

The Religious Conflict of the Ages, and other historical studies of Mrs. J. H. Shepard Little. This little book contains eleven short addresses, and answers to questions as a closing chapter. Handsomely bound in cloth (tan and gold). Price 75 cents.

Two chapters from the book of *My Life*, by Mrs. R. Shepard Little. This book contains the experiences of the author as a medium, including a selection of her poems—about eighty in number—varied in style and subject, and a complete with inspirational truths. Price \$1.25, postage free.

Life in the Stone Age, by U. G. Figley. 30 cts. The *Edy Family*, by Mrs. Sarah H. Hervey. A delightful story. Newly bound in cloth. Price \$1.00, postage 8 cents.

Leaflets of Thought, gathered from the Tree of Life, presented to humanity through the mediumship of B. Litchfield. Containing some of the experiences of a spirit who has been in spirit life fifty-seven years. Price \$1.25.

Life and Labor in the Spirit World, by the members of the Spirit Band of Miss M. T. Shelhamer. A volume of 120 pages, neatly and substantially bound in cloth, \$1.00; postage, 10 cents. Full gilt, \$1.50; postage free.

Physical Proof of Another Life. Given in letters to the Seibert Commission, by Francis J. Litch. Price 10 cents.

Remarkable Spirit Manifestations, by Prof. Wm. Crooks, F. R. S., of London, Eng., and C. G. Helleberg, of Cincinnati, O. Illustrated. Ten-cent Circles, or the Law of Conditions. One of the best guides for the home circle. \$1.

Elsie Annie, a Victim of Social Wrongs, by Caroline Lee Hents, Sarah L. McCracken, scrib. 108 pages. Price 25 cents, postage 2 cents.

Heaven Revisited, by Mrs. E. B. Duffey. A narrative of personal experience of after the change called death. Pamphlet, 10 pages. Price 25 cents.

Ed. S. Wheeler in Spirit Life. Materialization, the True and the False, Reincarnation and the Deceitful Adversary, the War of William in Spirit Life over the Head of Spiritualism on Earth, as seen by Dr. Wheeler since his entrance upon spirit life. 52 pages. Price 15 cents, postage 4 cents.

Christianity a Fiction, by Dr. J. H. Mendenhall. The astronomical and astrological origin of religion. In poetic form, with "The Dictionary" and "Notes of Explanation" in prose. Price 50 cents, postage 4 cents.

Beyond, a record of real life in the beautiful country over the river and beyond. Price 50 cents.

Why She Became a Spiritualist, by Abby A. Judson. Cloth binding, 20 pages. Price \$1.00. Postage to cents.

Development of Mediumship by Terrestrial Magnetism, also containing communications from Adoniram Judson, by Abby A. Judson. 30 cents.

There is No Death, by Florence Maryatt. A compendium of spiritual manifestations as witnessed and recorded for by the daughter of Capt. Maryatt, the writer of seances. Price 30 cents, postage 5 cents.

The Wataika Wonder, by Dr. E. W. Stevens. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennart. Added to the above is an article from *Harper's Magazine* for May, 1890, entitled "Psychical and Physio-Psychological Studies." Mary Reynolds, a Case of Double Consciousness, "which is of ten referred to by medical authorities." Pamphlet, 60 pages. Price 15 cents.

Origin, Development, and Destiny of Man, by Thos. F. Fletcher, Elk Falls, Kan. A new scientific and philosophical treatise on this subject. Contents: Spiritual evolution; Fundamental principles; Matter, force, and spirit; General laws; Formation of constellations, systems, suns, planets, and satellites; Motion of meteors and comets; the organic kingdom; Man's attributes and powers; the soul and spirit of man; Mediumship; the spiritual body, etc., etc. Price, cloth and gilt, \$1.25; paper cover, 50 cents, postage 8 cents.

Spirit Kona's Legacy to the Wide World. Voices from spirits—their experiences in earth life and spirit spheres, ages past, and their many incarnations in earth life and other worlds. Given through the Sun Angels' Order of Light. A novel that goes beyond earth life. 650 pages. Handsome muslin binding. Gilt lettering. Price \$1.50, postage 18 cents.

Edith Bramley's Vision, a description of a Jesuit spirit conclave and their designs upon mortals. Price 15 cents.

Lyceum Lessons, by G. W. Kates. Being a series of questions and answers in lesson form, exercises upon each lesson, and a series of questions without replies. Just what is needed in every Lyceum. It is so written that all minds can grasp the lessons of practical value. British board covers. 10 cents each, \$1.00 per dozen, \$7.50 per 100.

The Reason Why, or Spiritual Experiences of Julia C. Smith, 35 cents.

The History of Jesus, and the *Apocryphal Gospels and Topology of Equinoctial Christianity*, by Gerald Massey, who proves irresistibly that Christianity is a borrowed from the ancient Egyptian religion. 240 pages. Price, paper, 50 cents, cloth, 75 cents, postage 8 cents.

A Sprague's Experience in the Spheres. Price 20 cents.

Tree and Serpent Worship. Price 16 cents.

The Relation of the Spiritual to the Material Universe; the Law of Control, new edition, enlarged and revised, by M. Faraday. Price 15 cents, postage 1 cent.

The Origin of Life, or Where Man Comes from, new edition, enlarged and revised, by M. Faraday. Price 10 cents, postage 1 cent.

The Development of the spirit after Transition; the Origin of Religion, by M. Faraday. Price 10 cents, postage 1 cent.

The Progress of Mental Action, or How We Think, by M. Faraday. Price 15 cents, postage 2 cents.

Jesus Christ a Fiction, Founded upon the Life of Apollonius of Tyana, transcribed by M. Faraday. How the pagan priests of Rome originated Christianity; startling confessions of its founders. 208 pages. Price, boards, 75 cents, paper 50 cents, postage 5 cents.

Rome, Not Bethlehem, the Birthplace of Christ, by M. Faraday. Extract from "Jesus Christ a Fiction." Price 10 cents, postage 1 cent.

Who Wrote the New Testament? by M. Faraday. Extract from "Jesus Christ a Fiction." Price 10 cents, postage 1 cent.

Obsessions, or How Evil Spirits Influence Mortals, by M. Faraday. Price 10 cents, postage 1 cent.

Progression, or How Spirits Advance in Spirit Life; the Evolution of Man, by M. Faraday. Price 15 cents, postage 1 cent.

The Relations of Science to the Phenomena of Life, by M. Faraday. Price 10 cents, postage 1 cent.

All About Devils, by Moses Hull. An inquiry as to whether Modern Spiritualism comes from his satanic majesty. Price 25 cents.

The Irresistible Conflict, or the Battle between the Rich Robber and Poor Producer, by Moses Hull. Price 15 cents.

Wayide Jottings, by Mattie Hull. Essays, sketches, poems, and songs, gathered from highways, byways, and hedges of life. Price \$1.00.

Experiences of Samuel Bowles in Spirit Life, including *Later Papers*, by Carrie E. S. T. Swing, medium. 91 pages. Price 25 cents.

Later Papers from Samuel Bowles, Carrie E. S. T. Swing, medium. Price 10 cents.

Contrasts in Spirit Life, and Recent Experiences of Samuel Bowles in the First Five Spheres, by Carrie E. S. T. Swing, medium. 144 pages. Price 50 cents.

Interview with Spirits, by Samuel Bowles, Carrie E. S. T. Swing, medium. 207 pages. Price, paper, 50 cents, cloth, 75 cents, postage 5 cents.

Out of the Depths Into the Light, by Samuel Bowles. Price 25 cents, postage 2 cents.

Upward Steps of Seventy Years, by Giles B. Stebbins. For more than half a century, the leading reformer of the past fifty years, has a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability. Cloth and gilt. Price \$1.25.

Larry's Warnings. The most remarkable and valuable record of spirit phenomena ever given to the world up to the middle of this century. First published in 1707. Fifteen inspired discourses, prophetic of more recent revelations. By Geo. S. Fidgeon. Price, paper cover, \$1.00, cloth, \$1.50.

Signs of the Times. From the standpoint of a scientist. A pamphlet. Price 15 cents.

Startling Facts of Modern Spiritualism, by Dr. N. B. Wolfe. Fine English cloth, gold back and sides. Price \$1.25.

Lights and Shadows of Spiritualism, by D. D. Home. "Light, more light!" 412 pages. Price \$2.00.

Rules and Advice to Form Circles where through developed mediums they may commune with spirit friends, also hymns and songs for circle and social singing. Compiled by James H. Young. Price 20 cents.

THE CELEBRATED

Martha Washington

Cook Book

FREE

For 10 Cents in Stamp

SENT POSTPAID

Fully illustrated. 12 mo. 320 Pages.

The largest and best Cook Book ever published. Portrait of Martha Washington on outside. A perfect index by which reference may be instantly made to any recipe for cooking in all its departments. It contains also a medical department which is invaluable. Toilet Recipes. A complete department devoted to personal dress and etiquette. Advice to mothers and daughters, as well as to young men.

The Cincinnati, Hamilton & Dayton Railroad, whose dining-car service between Cincinnati and Chicago is famous for the superb cooking and excellence of the menu, have published a special edition of this Cook Book, which will be sent free, to any address on receipt of ten cents in stamps. Address D. G. EDWARDS, Gen'l Pass. Agt., Cincinnati.

Baltimore & Ohio
Southwestern R. R.
SAVED TO
\$2 New York & Boston

ALL TRAINS RUN THROUGH
Washington, Baltimore & Philadelphia
"Best in the World."

The B. & O. Southern limited an entirely new train, vestibuled, lighted with kerosene, and has the Anti-Telegraphic device, leaves Cincinnati every evening, and the New York Express every morning.

THE SHORTEST AND BEST EQUIPPED LINE BETWEEN
CINCINNATI & COLUMBUS
Fullman Parlor and Sleeping Cars.
Time 3½ hours.

TWO SOLID
TRAINS TO
PITTSBURGH
Via Columbus, Zanesville and Wheeling.
With Fullman Buffet Sleeper and Parlor Cars.

Rates always as low as by any other line, and NO EXTRA FARE for fast time on limited vestibuled trains. Ask for tickets via Cincinnati and the B. & O. R. R.
W. W. FEARLOV, O. P. McCARTY,
Vice President. Gen'l Pass. Agt.

AS IT IS TO BE

By CORA LINN DANIELS.

A Book of Thrilling Interest!

The author has given the world a work of invaluable importance, showing the powers of intelligence in spheres transcending mortality and proving the nearness and necessity of the spirit world to earth, and the care of its inhabitants in giving to man mortal a rational conception of life and destiny.
Cloth, pp. 258, price \$1.00; paper cover, 50 cts. For sale at this office.

Euchalyne.

A tonic for the nerves, an antidote for malaria, and a preventative of Cholera. Sent by mail for 50 cents. Address this office.

Read the following Testimony from the Principle of the Western Medical and Surgical Institute, 127 La Salle St., Chicago, Illinois:
I have examined the new Medication, Euchalyne, as prepared by Mrs. Waisbrooker, with the aid of her spirit guides, and regard it as among the most certain of all medical preparations to accomplish what is claimed for it.
ROBERT GREER, M. D.

SPIRITUAL SONGS

By J. CLEGG WRIGHT.

There are Spirits all Around Us,
As the Days are Going By.

Tolling in the Shadow.

These songs have been written automatically by spirits and are splendidly fitted for meetings and seances. Wherever they have been sung they have been well received. They are wonderful productions of mediumship. Price 25 cents each.

For sale by J. Clegg Wright, P. O. Box 415, Cincinnati, O., and at this office.

Our Uncle and Aunt

By AMARALA MARTIN.

AN EYE-OPENER for sleepy, ORTHODOX people.

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—As an educator the *Light of Truth* takes the palm, said a gentleman, as he renewed his subscription for another year. Next.

—Frank T. Ripley may be engaged for November and December to lecture and give tests. Address 110 Camp street, New Orleans, La., during October. After that address 2702 Broadway, Cleveland, O.

—Rude on mediums remind us of savages rushing into pioneer meeting houses and disturbing worshippers by an attack on them, or the heathen desecrating Christian shrines, simply because they are not heathen.

—Mrs. Severy-Hobbes will be in Chicago by the 24th inst. She will make her home during her stay there at Mrs. Kratz 330 Calumet avenue. We can recommend this medium as trustworthy and lady like in every respect.

—Mr. Edgar W. Emerson, the seer and test medium, will lecture and give tests of spirit identity at Lodge Hall, 11 North A. St., Chicago, at 3 p. m. sharp, on Sunday, September 24th. All are invited.—A. W. Weldon, Chairman.

—Friends sending us poetical contributions must not expect to see them in print too soon, for we have in the neighborhood of two hundred poems awaiting for us, and can use but one or two of their offerings weekly. The shortest have the precedence always.

—Harlow Davis, the platform test medium, has returned from England, and intends to return to California for the Winter. His open time after October 1st. Societies located west of Chicago desiring his services should address as soon as possible to the general delivery, Brooklyn.

—This week winds up the surplus of camp notes and society notes, so that our "Women's Column," upon which we were compelled to trench for an outlet, will be free again by next issue, when we will resume that department with Mrs. Tuttle in charge, after her usual, able manner.

—Mr. Harry Archer is located at 1420 Broadway, Cleveland, Ohio, where he will hold select sittings for materialization. Owing to the illness of Mr. Archer he will not attempt to give public circles, but only to his friends and those whom they can vouch for as being honest seekers after truth.

—Prof. J. Clegg Wright was in the city the greater part of last week, having been called from St. Louis to attend his sick wife here. We are sorry to hear that Mrs. Wright has been sick during almost the entire summer season. May the inauguration of a healthier season, as it is now before us, give desired relief and strength.

—There is a humorous whisper making the rounds that those "Liberals," who have banded themselves together for the purpose of raiding mediums, are church-deacons in disguise, endeavoring to break up opposition to orthodox religious views of a future life. They are not yet ready for the new revelation, but are satisfied with the old resurrection plan of going to heaven. Let her go, Gallagher.

—Miss Abby Judson honored our office with a visit last week. She will remain in the city for a term, we are informed, and it therefore behooves our fellow readers and coworkers to adjust their sympathies accordingly, give Miss Judson a welcome, and make her stay in the city an agreeable one, for she is a lady of refinement and culture, and highly instructive as a teacher of Spiritualism. She may be addressed at this office for the present.

—Miss Maggie Gaulle will open the season at G. A. R. Hall the first Sunday in October, the Union Society having secured her services for that month. Miss Gaulle is the well-known and very popular test medium from Baltimore, Md.; and has been in constant requisition during the last two years in New York, Washington, Chicago, Cassadaga Camp, points in this State, and elsewhere, giving general satisfaction, both on account of her mediumship and personal attractions.

—Why is it that the Spiritualists are not represented at the Chicago Parliament of Religions, asked a Free-thinker of one of our people. Because, said he, we are not like them in search of truth. We have it already. We do not play attendant to religion so called. It must come to us if it desires to live. The soul of religion is in the proof of immortality. That we alone possess. Therefore, why should we take a step backward by attending a dead issue?

—Our heartfelt sympathies go out to the Mr. and Mrs. Willard J. Hull, who mourn the earthly loss of their daughter. But their consolation is of the right kind. They know she is not dead; but like a lily in fairest bloom, enjoying the sunshine of a May morn, her immortal self is beyond earthly influence and suffering, though ever near in spirit to whisper hope of a future reunion and prove that love can never die.

—A correspondence in *Spiritualistische Blätter* says a fresh-laid egg is a magnet, the small point being positive and its opposite negative, and has sufficient virtue to soothe sensitivities to sleep by placing the positive pole against the forehead where the hair line begins. We suppose bald heads must imagine a hair line or boundary. Furthermore, caution might be exercised to provide for the downfall of the egg after sleep comes on, unless one likes a ready-made omelet on awakening.

—The People's Philosophical Spiritual meeting at Hamilton, Ohio, last Sunday evening was one of interest. The guide of Professor Joseph Ernst gave a very interesting lecture; Mrs. E. De gave a large number of tests, which were all recognized. Services will be held at the same place (Temple Hall), corner of Third and Court street, at 7:30 o'clock. Next Sunday evening. Spiritualists and their friends are cordially invited.

—Father Abern was fined five dollars in the Police Court yesterday for drunkenness. So reads an item in a daily of Saturday last. We do not publish this to expose the priest, or to lay the blame on Christianity, but to remind those ministers of the gospel who preach charity on one hand and denounce Spiritualism on the other that this is a game that two can play at, much in our favor every time. If one fallen medium makes Spiritualism an abomination, how much of an abomination does ten fallen preachers make of Christianity?

—If these raiders only had sense enough to confine their opposition to fraudulent mediums, said a prominent Spiritualist, we would be very thankful to them for the scavenger's work they are doing for us, but when they carry their enmity into the rank and file of the body religious, they are treading on dangerous ground and coming into conflict with United States citizens who claim the right to believe what they choose, and according to rights guaranteed them by the Constitution. Take notice, please, and paste this in your hat.

—The *Commercial Gazette* of the 14th inst. says a "man giving the name of Rev. Father O'Neil was found in a state of intoxication. A hack was called and the reverend 'gentleman' removed to the Germania Hotel." Why not denounce the whole Catholic religion and drag all the respectable Catholics, whose names they can secure as going to confession, into public print, as it did of respectable Spiritualists, because one medium has gone astray? Consistency thou art a jewel, indeed. Is Spiritualism any more responsible for fraudulent mediums than Christianity for fraudulent priests?

—Attorney Stevens, referring recently to the frequent changes in the school books at our public schools, said: "I believe these changes are made, not so much to improve the schools as to please certain teachers and book-firms." There was a town once in another State where these changes were made by certain of the school officials, because book firms gave them ten per cent. on the sales. It was a profitable business all around, but aggravating and expensive to parents and guardians of children attending these schools. But Cincinnati is too honest for such a deal.

—Ironclad Age says: "George Watts, of Gallon, Ohio, has, for many years, been looked upon as an exemplary citizen, and was a zealous member of the United Brethren Church. He is now in durance vile for forgery and has admitted his guilt. For fifteen years he has been floating forged paper on which he realized some \$7,000."—This is not a fraud medium, but a fraud Christian. Now, for the names of all the good Christians who patronized him, or were taken in by him, to be dragged into public print after the fashion of the *Commercial Gazette*, when a fraud medium has been discovered and his patrons found out. Will the C. G. publish the names of his communicants next time a fraud priest or minister has been shown up?

—Another Church-medium has gone astray. Says the *Enquirer* of the 16th inst.: "The Rev. J. H. Threlkeld, of Madison, Ind., an itinerant minister, was arrested and spent a night in the Columbus (Ind.) jail, having been arrested for assaulting and attempting to rob a woman in an alley. A policeman who happened to be near the scene heard the cry of the woman and took after the preacher as he ran from the alley."—Ten preachers to one medium every time, and yet Spiritualism is called an abomination, because it contains black sheep, as Christianity does. Is the Church jealous of

this? If so, how much more jealous must it be of the body spiritualist, where but one Spiritualist is convicted of crime against several thousands of believers in Christianity. "People living in glass houses should not throw stones."

The Ladies Aid of the Union Society met in Mrs. McCracken's parlors, 303 Freeman avenue, on Wednesday afternoon, 19th inst., and thirty faithful souls braved this very inclement weather, and felt amply paid for so doing. A number of our best mediums being present, with Mrs. Chapman and Miss Shannon in charge of the music. Now, imagine yourself in a harmonious circle with these conditions—the most gratifying results must follow.—The Union Society will open its lecture season October 1st, with Miss Maggie Gaulle, of Baltimore, as test medium. Hoping a large audience will greet Miss Gaulle on her first appearance in Cincinnati.—The Ladies Aid will meet in two weeks, at 303 Freeman avenue, September 27th, 2:30 p. m. You are invited.

There is a land of beauty
In vision fair I see.
There is a land of duty
Marked out for you and me.

Let us press forward, hand in hand,
To seek for truth and light.
On freedom's platform take our stand,
We hail the morning light.

We thank our many friends to-day
Invite all who stood aloof.
Come join in the bright
Read well the *Light of Truth*.

Letter from Abby Judson.

The last Sunday in August I held a meeting in Chicago in little Ada Street Hall, the subject being "How to develop the soul." As it was advertised late the little audience numbered but forty six. But those who heard of the meeting, and who were attracted by this subject brought a force that proved helpful, and we were thankful to have made this one little effort in the big city of Chicago.

As I feel that my readers in the *Light of Truth* are my personal friends I will tell them my plans. All my books, so far, have been published in Minneapolis; but as it is evident that I can not live again in its climate, it was decided to move my business further south, and I had thought somewhat of Chicago. But a little taste of the wind and damp seemed to make a residence there undesirable, and so it is most likely that I shall make a little home for this winter in southern Ohio. Cincinnati is a good publishing center, and my books can reach the general public to better advantage from that city than from Minneapolis. My postoffice address will, however, remain at Minneapolis until notice be given of a change.

As I have alluded to the character of the Chicago climate, I will add that before leaving there I took a cold, I have no notion how, that reduced my voice to a whisper before it had run its course, and made my visit to Brady Camp less useful than it might have been.

I had the pleasure of visiting this beautiful resort the last three days of the camp. Some persons who admire the *Progressive Thinker* speak of that paper as a wonderful baby and big for its age. The same claim may be made for Brady Camp, for this is the second year of its existence. But there is nothing overgrown or crude about this baby. On the contrary, the foundations of this effort in the cause of Spiritualism are laid with judgment, taste, and kindly feeling; and we congratulate Cleveland Spiritualists who have secured this attractive spot so near their own fair city, where they can commune with nature, associate with kindred minds, and listen to our best speakers during two months of the year.

Kent is on the Erie Railroad, some forty miles west of Cleveland, and a drive of two miles carries one to the camp. The spot has been known as a pleasant resort for a number of years, and has been purchased by the association. The terms of the sale include the charming lake, one hundred acres in extent, and one hundred and seven acres of wooded and pasture land. The hotel, the fine dancing pavilion, and many other improvements were included in the sale. Many cottages have been built, among which is the pretty home of Mrs. H. S. Lake, and a great many live in tents. Dear reader make a picture in your mind. Its features are a deep blue lake lighted by the sun, and dotted by little boats; convenient and tasteful Summer buildings nestled amid tall trees; then a grassy and undulating plain; then a semi-circle of cottages and tents; and then the great hill, thickly covered with lofty oaks. Going a few rods up this wooded slope, a great white awning shows that we are near the place of meeting. Those who planned this auditorium chose a deep dingle on the side of the hill. The ground that rises in every direction from this central spot forms a natural amphitheatre, as perfectly formed as that of Verona or Pompeii. The center is boarded over, a small tree, here and there, left standing, and covered by the awning. The rostrum is large, softly carpeted, roofed, and supplied with every convenience. Over the speaker's head floats a snow-white dove, whose spread pinions symbolize the aspirations of the waiting souls who hang on the messages coming from inspired lips. An extension of the rostrum provides seats for the musicians. The music consists of the soulful strains from Mr. Humphrey's Orchestra, and an occasional song by some sweet singer.

On the closing Sunday, a baton was presented to the leader of orchestra, by Mrs. Richmond, who accompanied the gift by some improvised lines that will be reproduced by the spiritual papers.

Beyond the central boarded space the slopes rising on three sides have permanent benches built into the ground, and the whole auditorium can seat at least fifteen hundred persons. So much for the outside features of Brady Camp. One who was present but three days out of two months has but little notion of the scope of the meetings.

Dr. J. C. Street, the chairman, during this and last year's meeting, has been so eulogized for his presiding qualifications that it is unnecessary to add any more. The Associations hope to keep him for their own next year. Perfect self-possession and power of ruling are seldom united with such sweetness of nature as are found in the genial doctor. He credits all that we praise to his spirit influences. Granted; but we well know that spirits come only to their own, only to those whose mental calibre and tone of heart are congenial to their own sphere.

On reaching Camp Brady we went at once to the auditorium. It was a conference, and Mrs. Orvis was interesting her listeners on means of spiritual development, a theme on which she is at home, and always instructive.

The principal speakers during our visit were W. J. Colville and Mrs. Richmond, both of Chicago. I have heard her many times before, and am always moved by her sweet attractive grace and her spiritual insight. For eighteen years she has ministered to one society in Chicago. Of course there are changes in the membership, but that those who have listened to her the longest are those who prize her ministrations the highest is the best compliment that can be paid to one who "allures to brighter worlds and leads the way."

As to Mr. Colville, though, of course, familiar with his writings, we had never met him personally before. We never heard a more instructive speaker. Every sentence bespeaks educated intellect, sound judgment, practical insight, and the quickening influences of high intelligences of the spirit world. His labors are incessant and marvelous. That one body can hold out and be taxed so constantly is due not only to its full subservience to spirit power, but also to his happy faculty of throwing off every care between his efforts, and abandoning himself to a mirthful spirit in his moments of leisure. It is said that care killed even a nice lived cat; and he who can throw off all care, and laugh merrily between times, can be as long lived and as enduring as even the cat who has never been domesticated. The wildest, free, untamed, unerring in her spring, with every muscle compact and ready for its instantaneous exertion, is a fit representative of a temperament that never tires, and is ever ready for immediate and forceful action.

Mr. Colville spoke Sunday morning. At evening inquiry was made for him, but he was not. Like the Arab he had folded his tent and had as silently stolen away. His work being done he had either hied to a new field of labor; or, like Ralph Waldo Emerson's bumblebee, he had folded his wings to rest. When he does the latter we shall feel like quoting Emerson's closing lines of the poem alluded to: "Want and woe which torture us, thy sleep makes ridiculous."

It was told me that when Mr. Clegg Wright was at Brady he and Mr. Colville had a little discussion on some points regarding which they were supposed to disagree. One seemed more radical (whatever that may mean), and more inclined to tear down existing institutions; while the other was more inclined to build up the new, and let the dead past bury its dead. There is no doubt that these two great speakers really agree on the main principles of knowledge and action. Often outsiders, who see in a narrower way, and are urged by personal liking, force workers into what seems like antagonism. I have experienced this myself. Some who had heard me make some statement regarding a general principle; in their narrowness a partisanship saw some personality, when there was nothing of the kind in my mind. I was thinking of

some grand truth. They were thinking of some individual, and of the bearing of what was stated on the reputation or business success of the individual. Let us take broad views. Let us think of the principles more than of men. Principles will unite all in time; but partisanship disunites and forces into seeming antagonism those who are really one at heart. As to Mr. Wright and Mr. Colville, I delight in the great truths that are promulgated by each man in his own way. I like them both, and I would not be induced to take sides one against the other. If not prodded by bystanders they stand shoulder to shoulder in favor of a pure Spiritualism.

I can not close without alluding to a materializing seance by Harry Archer, that I had the pleasure of attending. This much-maligned medium has genuine power, as was evidenced last Sunday evening. Of what has taken place before I have nothing to say, because I was not there. But genuine materialized spirits certainly manifested when I was present, in a remarkable way. For instance, I held the hand of a spirit while Mr. Archer held my other hand, he being outside the cabinet. It was a spirit, and the medium stood by its side.

My next will be from Woolley Camp, Ashley O.
ABBY A. JUDSON.

Jottings of Haslett Park.

Though late I would like to say a few words of Haslett Park Camp in 1893. The whole time I stayed, nearly two weeks, was filled with interest and pleasure. The animating genius is broad philosophy, spiritual aspirations, and fraternal love. G. H. Brooks is a successful organizer and efficient chairman, animating all with his lively nature and earnest purposes. President J. H. White is a psychic magnet that impresses a royal presence upon all he touches; firm, strong, generous and just, he breathes a sweet balm of tender sympathy upon weak and weary lives and inspires hope and bravery as well. Brother Elson, the superintendent, is a splendid worker in his line, and has brought success with increasing significance to Haslett Park Camp during the years of his superintendence. Mr. Ascomb, of Detroit, was active and helpful wherever he could work best. On the 13th of August, Mrs. R. S. Lillie was greeted with a large audience, and her lecture was the masterpiece of a lifetime. The crowning event of the season was on Wednesday, 17th, when Mrs. Doe and Mr. and Mrs. Root electrified the whole camp with their practical discussions of the rights and wrongs of society, the abuses of mothers and children, the laws of men for the government of women without their consent, another monstrous travesty upon justice and moral sense that disgrace the statute books of the State.

The most stirring appeal was by Mrs. Root as the closing climax of the day. No description can do justice to this effort. Her words were alive with the most vivid and intense significance. Every sentence was loaded with celestial dynamite, and the flood of awakened emotion poured in tender thrilling streams into every heart, while the lightning of her liberated genius flashed and glowed like the electric fire that kindle a noon-day blaze in the bosom of a midnight storm. It was a baptism long to be remembered.

Mrs. E. C. Woodruff brought the sweet freshness of her pure soul, laden with wisdom, and ripe in the fruitage of emancipating love, and many rare gems of truth dropped from her lips for the healing of the nations. Brother Brooks and his amiable companion made strangers feel at home, and his omnipresence in camp was a helpful inspiration and social tonic. On the platform he ruled with parliamentary dignity and effect. Mr. Allen, of Flint, and Professor Edwards each added the weight of their brilliant intellects and inspiration, with psychic reading which seemed to be acknowledged by those to whom they applied. Miss Woodbury modest and retiring made herself useful as occasion made the way and her mediumship seems to improve each year. Mrs. M. H. Jeffrey did valuable service and her gifts strike thinkers as more than common. When she speaks she makes a point that counts. Dr. Higbee was the solon of the conference. When some radical enthusiasts ventilated the "true inwardness" of the tobacco nuisance, and scolded all inspirational speakers because they did not make a hobby of the tobacco vice and neutralize their usefulness by narrowing themselves into the groove of a monomaniac and repelling 99 per cent. of their hearers, Dr. Higbee tapped the question on the blind side and let in a bit of scientific light. He said there was no herb known that had so many positive virtues for medical use as tobacco. Science had established that used properly it was a germicide, anodyne, stimulant, tonic, antiseptic, and expectorant. But it should be used with discretion and in homeopathic quantities. Mrs. Sheets, of Grand Ledge, Mich., is a popular favorite at Haslett Park, and her ringing word were always on the side of radical reforms and works, that reveal our faith, and she speaks to the heart as well, moving her hearers with tender appeals and sweet sympathy while she guides them to the goal with her inspired reasonings and eloquence. Abby A. Judson was an active worker, and she seemed to me to exemplify in all her efforts the self-discipline which aims at the all good and ignores the ambition of the ego, the vanity of self. I was surprised to find her so broad, radical, and cosmopolitan. While seeking to conserve the good in all systems, she accepts the most original thesis of the most radical thinkers and leads her classes quite independent of theological precedent. For the many kind words and friendly offices which braced and cheered me during my stay at Haslett Park, I am more grateful than my poor words can express.

LYMAN C. HOWE.

Wonevot, Wis.

Camp meeting season being over we have again enlisted for the purpose of "Spreading the glad tidings of Great Joy." Many are the changes of the year just spent. One who was present in the body a year ago is now present in the spirit, and other things in the same way.

We left Saint Paul August 19th, and have been engaged in the work in Wisconsin ever since. First we went to Wonevot where we found a good society owning their own hall, where we spoke to fair audiences, following with readings and tests, the Sundays being the 20th and 27th of August.

Tuesday, August 29th, found us in the Lumbering City of Menomonie, Wis., where our old friend, Mr. C. A. Haskell, stands up for his ideas at all times. He is one of a number of liberal ones (not only in name but in fact) who are connected with some societies who hire a hall by the year and this hall was opened to us by the society. Thursday evening and Sunday afternoon and evening the spirit guides did what they could to enlighten the minds of the few investigators and skeptics who attended and give spiritual food to the Spiritualists. Our ideas are new there, in a public sense at least, but if any of the mediums who are known are passing in that direction, I will guarantee to them a cordial reception by the friends at Menomonie. Several good mediums are developing, and it was possible for the developing influences around me to give them a "boost" on the road and relieve one of a disagreeable control. After a visit of a few days with our friends, Dr. T. E. Williams and family at Eau Claire, we returned to Wonevot where we were warmly welcomed. Yesterday we were greeted with two good audiences and as the conditions given were of the best the spirit teachers were not handicapped and were able to give their thoughts clearly and in a manner that seemed to meet the approval of all present.

We remain here until the 24th of this month, when we go to Chicago to attend the National convention. Address here for future engagements or to my permanent address, Saint Paul, Minn.

We are making preparations for a two days' grove meeting Saturday and Sunday, 23rd and 24th. All are invited to attend. A good time is guaranteed to all. Let me add that the grove belongs to the Spiritualist society. In my next letter I will tell you more in regard to the society that started and is flourishing here.

W. H. BACH.

The Wonevot Spiritualists will hold a two days' grove meeting in their park at Wonevot Saturday and Sunday, September 23rd and 24th.

Sunday 2 p. m. will be held dedication services at the park which is to be a spiritualist institution. W. H. Bach, of Saint Paul, Minn., will be with us and will be assisted by others. Everybody invited to attend and help to lay the foundation for a regular grove meeting to be held annually. Reuben Fisk, President; Eva H. Potter, Secretary.

Minneapolis, Minn.

The Society of Modern Spiritual Thought, of this city, held its annual meeting September 9th. Reports of the past year's work were received and proved highly satisfactory, while bright hopes were expressed for the coming year. Mrs. Lillie is now with us and continue during the month, to be followed in October by Mrs. Richings. Mr. O. J. Johnson and Mrs. H. E. Lepper were chosen delegates to the National Convention at Chicago. Good speakers and mediums desiring to come to the Northwest during the coming winter would do well to correspond with the secretary, Mrs. Lillie, accepted the invitation to fill the pulpit of All Soul's Church Sunday the 17th inst. The following officers were elected for the ensuing year: N. C. Westerfield, President; P. S. Mackey, First Vice President; W. A. Stowell, Second Vice President; Miss E. E. Mills, Treasurer; A. O. Hoyt, Secretary.

OBITUARY.

In loving remembrance of J. N. Kramer who passed to the higher life September 16th.

In memory, father dear, to day
Our thoughts do turn to you,
Whose form we gently laid away
Who, a spirit, born anew.

If free to visit us we know
Can share our joys and all pain,
Sad hours of our short years ago
Are brought to us again.

We feel thy presence here to day,
Thy voice in accents low,
Seems to our conscious self to say
Yes! ten short years ago.

DAUGHTER.

Our Lillie has gone home—to the eternal home of the spirit. A sweet bud too frail for this wrangling earth. So the angels took her. Lillie May Hall left this life at half past two Friday afternoon, September 15th, aged fifteen years, eight months, and 23 days. Her body was cremated on Sunday, E. W. Sprague officiated. Lillie has already been to us in strong and active as a spirit. Blessed indeed is Spiritualism, which now, more than ever, is comfort supreme.

THE PARENTS.

Buffalo, N. Y.

Explains Itself.

Editor *Post*, Cincinnati, O. At the request of a number of Spiritualists of this city, who are also readers of the *Post*, I am prompted to ask you to state whether in your opinion, the jury before whom Aaron Willis gave a test seance at the Grand Hotel based their verdict upon supposition? It was stated that the trumpet was connected by a rubber tube. Did the jury see the rubber tube, or was that merely supposition. It was also stated that Bright Star was no other than Miss Williams. By what means did they know that it was Miss Williams? Was her chair vacant or was she absent during Bright Star's appearance? I have investigated Spiritualism, and am acquainted with Willis; if he is a fraud I want to know it very truly, "Investigator."

Mr. Willis: The above is an exact copy of a letter I sent to the *Post* after the published statement of the test seance you gave them. I had hoped to receive a reply, but the editor has so far ignored my letter, and concluding that the only recourse to the "other side" was through you I have written, hoping you will find time to write me an account of the seance. Your friend,
W. G. TRAGUE.
Dunkirk, Ind.

Lowell, Mass.

During the months of July and August we have held a series of very successful grove-meetings in the "Harris Grove," near this city, the last of which was held on the third day of September where Oscar A. Elgarly, of Newburyport, was the speaker of the day. Subjects were sent up by the audience which were handled in a very eloquent and logical manner. Round after round of applause greeted each peroration which conclusively proved that he had touched a cord in the hearts of his hearers that readily responded and that their minds were in close sympathy with the ideas he gave forth.

After the lecture a "quaint" and somewhat "unique" control of Mr. Edgerly's (spirit John McCarthy) spoke through Mr. E.'s organism in his own inimitable manner. For wit and humor we never heard his equal and the rich Irish brogue of Mr. McCarthy once heard is never forgotten, while his speeches invariably embody the quintessence of Spiritualism, his earnestness of purpose and whole-souled manner of expressing himself stamps him as a thorough Irish gentleman who believes in his divine mission to "Drive dull care away."

We are very sorry to have to say that Mr. Edgerly who has spent fifteen months in the west and northwest and has only just come east, and will shortly wend his way back to that part of the country for which he has somewhat of a fascination.

To day (September 10th) Mr. E. opened our Fall and Winter session in the hall. E. PICKUP, Secretary.

Buffalo Items.

Mrs. Ada P. Whitlock, of Boston, is our speaker and test medium for the month of September. She is doing well, both as speaker and medium.

Our hall at corner of Court and Main streets is filled every Sunday more than full.

Henry Van Buskirk, Esq., is our president, and he makes a grand one. His address is 226 1/2 Metcalf street.

Mrs. Stoddard Grey, of New York, is holding very successful materializing seances here.

Buffalo will send three delegates to the national convention to be held in Chicago September 27th, 28th, and 29th.

Mrs. Celia M. Nickerson has a year's engagement with the Buffalo society, commencing April, 1894, but will occupy our platform during the season of '93.

In spite of the hard times all of our local mediums are doing well.

Our townsman, Mrs. Harriet Van Buskirk, has returned to this city to take up the good work here. She was chairman of the celebrated Forest Temple Meetings, that were held in the woods at Cassadaga during the last August camp meetings.

"Masquerading shysters" and fraudulent mediums will do well to give Buffalo a wide birth in the future.

There is no "Psychical Society" or "Psychofollic Club" in Buffalo. What a pity!

Phenomena is what makes converts, and the officers of our society realize this fact and always choose such speakers who can always supplement their lectures with tests.

J. W. DENNIS.

Lily Dale, N. Y.

Camp life at Lily Dale in September is quite a different affair from camp life during July and August. So many, if not all, the quiet restfulness which comes after so many weeks of stir and bustle, is very sweet and sustaining. The very air at Lily Dale seems to hold the balm of healing, and all who remain for a month of rest and enjoyment after the camp is over, seem to take on a new lease of life. Many mediums remain thereby adding an interest of which few ever tire.

Sunday, September 10th, the faithful few gathered together in Library Hall, and had the privilege of again listening to the guides of Lyman C. Howe. Comment is unnecessary. Bro. Howe's lectures are always good, his poems are soul-inspiring, and his very presence leaves a benediction. At present he is laboring under the shadow of the illness of his beloved daughter, who has for the past year been an invalid, and who is now confined to a sick-bed. May the angels who are ever ready to help the children of earth bless and sustain them now. It has often been asked what good does Spiritualism do? And we may well ask in our own minds, what has its mission done for us? Each year brings the camp sessions, each year adds more and more to the philosophy and phenomena, each year gives greater opportunities for growth and improvement, and brings us all one year nearer to the solving of the problem of life, one year nearer to the opening of the gate through which, by and by, it will be our privilege to look, our blessing to pass. Let us ask ourselves, then, how have we profited by our opportunities, by the blessings which the angels have so lavishly lain at our feet. Are we better men and women? Are our sympathies broader and our charities larger? Are we more ready to bless and less ready to curse? Are we more ready to take the hand of a fallen man and say, God bless you, or of a weaker sister, and say, Can I help you? Are we more ready to look only for good, and search not for evil? If we are not all of these, what has Spiritualism done for us? Time, it may have convinced us that life is immortal, and that our loved ones live and can and do come back to us across the chasm we call death, but what of that if it does not fit us to live that life immortal, to dwell in the society of angels? How can we expect to reach heaven through a life of selfishness. How can we expect to be as the angels are unless we lay aside all rancor, all greed, all uncharitable motives, and be willing to say, each man is my brother, each woman my sister, and I the servant of all.

MARY WEBB BAKER.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. W. S. Rowley, now so well known throughout the world, diagnoses and prescribes for patients everywhere and every season. He never fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and holds the degree of Doctor of Medicine from the Eclectic Medical Institute of Cincinnati, O., and therefore is fully competent to carry out any and all instructions and please the desires of his school of medicine. For the next three months, in order to increase the circulation of the *Light of Truth* as a matter of personal friendship, I will send diagnosis and medicine to last two weeks and the *Light of Truth* FOR ONE YEAR for \$2.00 to all new patients and non-subscribers. Old subscribers can subscribe for one year for \$1.00. Send no money now. Regular patients, by sending \$2.00 for three treatments in advance, can have *Light of Truth* sent to any address for one year free. Send for circular. Address: W. S. ROWLEY, M. D., No. 9 Glen Park Place Cleveland O.